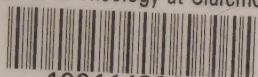


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HINSDALE, MASS.,
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COMMEMORATION

OF THE

CENTENNIAL

OF THE

Congregational Church,

HINSDALE, MASS.,

ORGANIZED DECEMBER 17th, 1795.

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AUGUST 28TH, 1895.

PITTSFIELD, MASS.

PRESS OF THE SUN PRINTING COMPANY.

1896.

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M.

The Congregational Church and Society of Hinsdale, Berkshire County, Massachusetts, will celebrate their centennial year on Wednesday, August twenty-eighth, commencing at 9.30 A. M., and closing at 4.30 P. M.

The exercises of the day will consist of historical papers, reminiscences, biographical sketches, poem, addresses and letters. Among those who are expected to be present and give addresses are Rev. Edward Taylor, D. D., Rev. Kinsley Twining, D. D., former pastors, and Rev. Chauncey Goodrich, D. D., Missionary to China.

A collation will be served at noon.

You are cordially invited to be present. Please reply by inclosed postal card.

REV. JAMES H. LAIRD, *Pastor.*

MILO M. WENTWORTH, { *Standing Com-*
W. AMBROSE TAYLOR, { *mittee of*
GEORGE T. PLUNKETT, { *the Church.*

JAMES HOSMER, *Clerk.*

E. HUBBARD GOODRICH, { *Prudential Com-*
EDWIN TREMAIN, { *mittee of*
THOMAS A. FRISSELL, { *the Society.*

ALDEN H. PEIRCE, *Clerk.*

HINSDALE, MASS., August 1st, 1895.

CENTENNIAL EXERCISES

OF THE

Congregational Church and Society,

HINSDALE, MASSACHUSETTS,

WEDNESDAY, AUGUST 28TH, 1895,

Commencing at 10 o'clock, A. M.

A. M.

- 10.00. AM'THEM—"Joy and Gladness,".....By Choir.
 SCRIPTURE—Ps. 84 and 122.....*Rev. G. H. Flint, Boston.
 PRAYER,.....Rev. J. C. Seagrave,
 WELCOME,.....Rev. J. H. Laird.
 10.15. EARLY HISTORY OF CHURCH,.....Hon. C. J. Kittredge.
 10.45. THE ORIGINAL TWENTY-THREE MEMBERS,.....Rev. J. H. Laird.
 11.05. PARISH AND BUILDINGS,.....George T. Plunkett.
 11.25. FINANCES AND BENEVOLENCES,.....James Hosmer.
 11.35. SINGING—Hymn 471, Coronation,.....By Choir.
 11.40. POEM, written by Miss Phebe A. Holder, and Letters from friends.
 11.55. BIOGRAPHICAL SKETCHES OF DECEASED PASTORS.
 Rev. John Leland and Rev. Caleb Knight,.....Miss Sarah Bowen.
 Rev. William A. Hawley,.....Hon. C. J. Kittredge.
 Rev. Seth W. Banister and Rev. P. K. Clark,.....Rev. E. L. Clark.
 Rev. Ephraim Flint, D. D.,.....Rev. W. J. Bartlett, Lee.
 12.30. LUNCHEON. COLLECTION OF PORTRAITS.

P. M.

- 2.00. SINGING—Montgomery,.....By Choir.
 ADDRESSES BY FORMER PASTORS.
 2.05. Rev. Edward Taylor, D. D.,.....Binghamton, N. Y.
 2.25. Rev. Kinsley Twining, D. D.,.....Morristown, N. J.
 2.45. ADDRESS,.....Rev. Chauncey Goodrich, China.

RETROSPECT OF THE YEARS.

- 3.05. A WOMAN'S RECOLLECTIONS, written by Mrs. Elizabeth Hinsdale Hall.
 3.15. REMINISCENCES,.....Mrs. Laura Emmons Frissell.
 3.20. SHORT ADDRESSES: †Mr. A. D. Matthews, Brooklyn, N. Y., Judge J. M. Barker
 Pittsfield, and others.
 4.10. SINGING—Hymn 941.
 4.15. BENEDICTION.

DEPARTURE OF TRAINS.

EAST: 4.35, 7.16, 11.14 P. M.

WEST: 3.48, 5.53, 7.28, 9.00 P. M.

*Not present, place filled by Rev. Rufus Apthorpe.

†A. D. Matthews not present.

PRAYER.

BY REV. J. C. SEAGRAVE.

Oh God, Thou art our God and Thou wast the God of our fathers. Thou broughtest them hither; Thou didst sow this soil with a goodly seed and here is the ripening of that seed, and we come together to-day, Oh God, to celebrate Thy goodness, Thy loving kindness; to celebrate Thy dealings with Thy church and people. We come, O Lord, to make mention of all Thy loving kindness in sending Thy children hither, in peopling these hills and valleys with Thine own beloved flock, and when they came, they brought intelligence, refinement, education and the love of Christ. We thank our Heavenly Father that when their habitations were few and mean and when their opportunities were few, they yet planted the church of Christ; they built the house of God; they met together for Thy worship; Jesus Christ was preached to them in the infancy of these colonies, and now, Father, as we come to celebrate this centennial, the Lord meet with us here, the Lord give us a proper view of the history of Thy church and people in this place. We desire, O God, to thank Thee for these goodly men and women who planted this soil, who founded this church, who for a hundred years now have cultivated this soil, have done Thy work in this community. We thank our Father in Heaven for that Godly ministry, for that goodly fellowship of believers who, during all this century, have served their generations, and most of whom have now fallen asleep. O God, the past and the future are both alike to them, but to us, O God, to us how full of interest this time, how full of interest the

retrospection, how full of interest the history of this church. O God, we thank Thee that we have lived to behold this day, that now we come together to enjoy this celebration. Direct, O God, in all these exercises. May those who furnish an historical record for our improvement and benefit, may all who indulge in reminiscences, may we all here together be able to say, "It is the Lord's doing, it is marvelous in our eyes." It is the Lord Jesus Christ walking in the midst of the seven golden candlesticks; it is the Lord Jesus Christ dwelling with his own chosen flock; it is the Holy Spirit coming down into the churches. It is Thy work they have tried to do; it may have been very feeble, very imperfect. Thy people, O God, have been full of errors and mistakes and sins, and yet, O God, have they tried to serve thee? Did not Thy children long ago endeavor to do Thy will when they planted this church, when they established the preaching of the Gospel here? O Father, it must have been Thy work. In all their weakness, Thou madest them strong, in all their ignorance, Thou didst give them wisdom and knowledge and the fear of the Lord. We thank God that we have this Gospel, this ministry of the past. We thank Thee, our Father, that we can trace the stream of time, we can see how God has dealt with us and with our fathers. We desire once more, O Lord, to praise Thee, to thank Thee that we are in this line of glorious fellowship, that we belong to that race of believers whose one hundredth anniversary we to-day celebrate. Our Father, may our hearts be filled with Heavenly light and blessing and may the Holy Spirit come down and rest upon us here. We ask it in Jesus' name, Amen.

ADDRESS OF WELCOME.

BY MR. LAIRD.

Dear Friends : We expect that this day will be too full of thrilling exercises to make it suitable to spend much time in words of welcome. We can only say that we who share the present responsibilities and privileges of this one hundred years old church and society are glad to see you here. We look upon the faces of these men who were once pastors of this church with feelings too deep for expression. We have a warm welcome for you who once shared the labors and joys of this church in times past. We have a word of greeting for the churches by which we are surrounded which may be represented here to-day, who share with us the Lord's work in our common field. We wish to recall with you all tender memories of the sainted dead; to remind ourselves with you of the constant presence of the unseen One through all these years, and we wish above all things to lift our prayers together with yours that His presence may be continued with us in the years to come; that we may have a higher conception of what He is, may see more clearly the character, the nature and the work of our Lord Jesus Christ, may have a deeper conviction of the value of souls, may be helped of God to do a better, nobler work in the years to come; with truer consecration, with truer love for the Saviour and for our fellow men. We welcome you all to share in these exercises to-day.

You will readily understand that it was necessary to commit to those who were upon the ground the preparation of the historical record, since they were within reach of the sources from which it could be gathered. We begin with the "Early History" by the Hon. C. J. Kittredge.

EARLY HISTORY.

BY HON. C. J. KITTREDGE.

The Congregational church in Hinsdale, was originally formed in the town of Partridgefield, by inhabitants of that and the adjoining town of Dalton. In reviewing some of the events and circumstances connected with its formation, brief reference will be made to the early settlement of those towns. The boundary line between them commenced at the south-west corner of Windsor, near Wahconah Falls, extending southerly in a direct line to the north line of Washington, near the present dwelling house of Mr. Charles Cole. It went through about the center of what was afterwards known as Water street in Hinsdale, crossing the Housatonic river near Mr. Peirce's mill. The settlement of Partridgefield, now Peru, commenced about 1764: it was incorporated as a town in 1771. It comprised sixty-three lots. A proviso in its charter forever set apart three lots for religious and educational purposes, and required the building of a meeting house to accommodate all the inhabitants. These three lots have since been owned by the towns of Peru and Hinsdale, and the annual rent of them appropriated as required. That a meeting house was built appears from the following copy of the record of a town meeting held in August, 1774:

“Whereas the Proprietors in Partridgefield have given bond to build a meeting house in said town: the town taking into consideration that the Proprietors building a meeting house as large as would be reasonable for them to build: would not be sufficient for the town any long term of time, the Proprietors having agreed to set up a frame 50x40, and of sufficient height for galleries, and cover it and lay the lower floor, which we judge will be sufficient to answer their bond: therefore voted that when the Pro-

prietors have completed the same according to their vote, all that remains to be done in finishing said house, shall be done by the towns in equal proportion as other town rates."

The house was built and located on what is now known as Peru hill. It appears that in previous years the town had raised money to pay for preaching: that meetings were regularly held on Sundays in barns and private houses in different parts of the town, and a Congregational church formed.

In the spring of 1772, Rev. Mr. Tracy, after preaching several Sundays, was called, ordained and settled as their minister, on a salary of thirty pounds a year. The low lands in the west part of the town adjoining Dalton attracted many settlers. Around what was long known as the Flat, but now as Maple street, there gradually grew up a village, containing hotels, stores, mechanic shops, etc., making it a center of trade and business for the vicinity. There were grain and lumber mills on the south, near the present brick school house, also on the north where the foundations and "Mill Stones" now add to the attractions which make "Wahconah Falls" a popular resort for pleasure seekers in these later times.

Many of the settlers coming from the eastern part of this state and Connecticut brought their Puritan principles and habits with them. To rest from secular labor, and attend public worship on Sunday was their conscientious purpose. The long, hilly road—the hills in the original road being much worse than the present one—from the west part to the meeting house, was a serious discouragement to many, Peru hill being three miles distant and more than 500 feet higher than the Flat. For this reason meetings were often held on Sundays in barns, school houses or private dwellings on or near the Flat, with or without preaching, as it could be secured. After repeated requests to the town to supply them with preaching part of the time, in March, 1783, the town voted to have their minister, Rev. John Leland, preach one-fifth of the time in the west part. This arrangement seems to have been satisfactory, and to have continued in force several years.

The permanent settlement of Dalton, originally known as the "Plantation of Ashuelot Equivalent," commenced about 1760. As the records previous to its incorporation in 1784, have not been preserved, its very early history is not fully known. The situation of the town was somewhat peculiar, it being made up of scattered settlements or villages, with conflicting interests, having no well defined center.

The general laws of the state positively required the building of a meeting house in all incorporated towns, but left the location to the decision of the inhabitants. This question divided communities into hostile sections and created many feuds. It caused much controversy in this town. Frequent meetings were held to consider it, with the general result of increasing the unpleasantness, and lessening the chances for harmony. The outcome of this long wrangle was a small, plain house of worship, finished in the winter of 1795, in a disagreeable location, where services were held for a few years. But it did not bring peace.

After its incorporation, the town voted each year to raise twenty pounds to "hire preaching," except in some years disturbed by the Shay's rebellion or otherwise, when it was voted not to raise money for such purposes.

The Congregational church in Dalton was organized February 16, 1785. In March, 1795, the first pastor, Rev. James Thomson, was installed, on a salary of twenty pounds a year, with firewood and pew rent added.

One of the settlements in the south-east part of the town, adjoining Partridgefield, where the meeting house question caused much dissatisfaction, called school ward No. 2, held an extraordinary town meeting in June, 1791, not upon the call of the selectmen or in the usual place, but in school ward No. 2, and by order of Eli Root, Esq., of Pittsfield, Justice of the Peace and Quoram.

John Wiley was moderator and James Wing, clerk pro tem. Mr. Williams the town clerk being conspicuously absent. It

does not appear that Mr. Wiley lived in this ward, but was prominent in the town, being a leader and officer in the Shay's rebellion which had many supporters in Dalton. Mr. Wing was a farmer in this ward living south of what is now known as Warner hill. The meeting voted that that part of the town south of a line drawn from Israel Peck's house on the west side, and Timothy Burt's house on the east side, shall be at liberty to go off and unite with other towns in ecclesiastical privileges, and that a meeting house be set on the hill opposite Mr. William Buckley's to accommodate the rest of the inhabitants.

Israel Peck's house is now occupied by Peter Tully as a dwelling, on the former Anson Curtis farm. The Burt house stood near the entrance of the railroad into the ledge cut at Lower Valley, which was built directly over its foundation. It will be remembered by some here as the home of Frederick Bestow in later years. At a regular town meeting January 2, 1792, the town refused to join with Nathaniel Kellogg, Nathan Warner, James Wing, Caleb Goff, Nathan Webb, James Foot, Charles Babcock, Amasa Frost and Nathaniel Frost in a petition to the legislature for a committee to locate the meeting house, and determine whether any part of the inhabitants ought to be set off to other towns. The population and dissatisfaction in this ward increased, and resulted in a practical union with the inhabitants in the west part of Partridgefield in sustaining meetings on the Flat on Sundays. Evidently many of the early settlers had strong religious convictions, which they desired to manifest in a practical way for their own good and that of the community.

In reality it was in the hearts of these praying, God-fearing men and women, that this church first took root. Among the settlers in this ward came Rev. Theodore Hinsdale with a large family from Windsor, Connecticut, in April, 1795, on to the farm now owned by Mr. Robinson. A graduate of Yale College in 1762, pastor of a Congregational church in Windsor

twenty-eight years, a man of marked ability and strong will, also an active man of affairs: he was well fitted to have a large and good influence in such a community, especially in forming the Congregational church, long desired by many.

For a long time the question of forming a parish or new town had been much agitated, which culminated in a petition to the legislature of the inhabitants of the east part of Dalton, with those in the west part of Partridgefield, to be incorporated as a parish or town. The form of this petition will be given in full by another. In answer to this petition a committee, consisting of Judge Bacon of Stockbridge, Nathaniel Bishop of Richmond, and Eugene Taylor of Buckland, went to Dalton to enquire into the propriety of granting the petition. They were met by a committee from the petitioners, also by committees from the town of Dalton and Partridgefield in opposition. In accordance with the report of the committee, the west Parish of Partridgefield was incorporated in June, 1795, on the lines designated and expected. The meagre official records during this period, give public interest to the private diary of Mr. Hinsdale, largely copied into "Beers' history of Berkshire County," from which is here quoted some entries relating to the religious character of the community and the influence which led to the formation of this church.

The diary commenced May 18, 1795. "May 29, Sunday. At meeting the three last Sabbaths in Mr. Tyler's barn. Heard one Haskell preach both parts of the day. He has not a liberal education: aims at being an orator without a good understanding of his mother tongue: without clear ideas, or other knowledge of the Gospels, than a system of morals."

Oct. 4. "About two weeks past the new society had their first meeting and organized itself, voted not to raise any money to supply them with preaching for this winter, but voted, by one in majority, to contribute to Mr. Leland's support in case he would preach with them one Sunday in five as usual. I fear there is such a want of spirit and wisdom in the new par-

ish, that it will be a long time, if ever, before they will come to any order in religion. I can have no dependence on them. May God succeed them beyond my apprehension."

Friday, Nov. 6. "Last evening was visited by Messrs. Fletcher, Haskell and Skinner, parish committee, requesting me to preach with them in the school house for four Sabbaths, to which I gave my consent." The 8th and 15th he preached. "Wednesday, the 19th, being the anniversary Thanksgiving, I offered the people of the new parish a sermon gratis, and preached from these words, 'Who maketh thee to differ.'"

"On the third Sunday had a conference about forming a church. Found ten or twelve favoring it, and appointed another conference for December 7."

"Monday, 7th, had the appointed conference. Ten persons present, and unanimous in a desire to have the thing accomplished. A confession and covenant which I had prepared was read and seemed to be agreeable. Resolved to invite Messrs. Allen, Leland and Thompson to attend a lecture on Thursday of next week to solemnize the union, and expressed their disapprobation of the discontinuance of our Sabbath worship, and requested me to preach the next Sabbath at Mr. Babcock's at their expense. I returned from the conference in high spirits and with better prospects that God has some important good in reserve for this place than I have felt before. The next Sunday he preached, and after obtaining liberty of the house, notified the people that in case the committee had made no provision for preaching, I would preach to them gratis the next Sabbath. Thursday, the 17th, the lecture was attended. Mr. Leland preached and Mr. Thomson was present. A Hartford confession of faith was read, but chose Mr. Hinsdale's, as read previously, and thirteen men and ten women solemnly gave their consent to the confession and covenant, and then subscribed it with their hands. Following are the names of the twenty-three founders of this church :

Theodore Hinsdale,
 Richard Starr,
 Ephraim Hubbard,
 Elizur Burnham,
 Nathan Hibbard,
 Joseph Skinner,
 Jonathan Skinner,
 Gideon Peck,
 Seth Wing,
 Asa Goodrich,
 Nehemiah Frost,
 Benjamin Sawyer,
 Asa Parks.

Anne Hinsdale,
 Sarah Sawyer,
 Elizabeth Babcock,
 Anne Goodrich,
 Rebecca Frost,
 Priscilla Parks,
 Jerusha Skinner,
 Hulda Wing,
 Hannah Hubbard,
 Elizabeth Frost.

As showing their intelligent christian faith, it is in evidence, that the creed adopted and signed by them continued in force ever after in this church, until recently it has been slightly modified to more nearly conform to that of the Congregational National Council of 1883. Its Calvinistic doctrines were faithfully and emphatically preached by the early ministers for more than forty years, and with more or less emphasis by later ones: which may largely account for the religious intelligence, the conservative stability and liberal charities, which have characterized this church during its century of life. The memory of these pious ancestors, so filled with the spirit of the gospel, that under severe trials and discouragements, they persevered in establishing a church on so firm and enduring a basis, should be most kindly and gratefully cherished by all who ever enjoy the blessings resulting from their labors. May these blessings be transmitted, unimpaired by their successors, through many future generations.

Referring again to the diary. "Mr. Hinsdale preached on the 27th, gratis, but after meeting, was told that a paper had been circulated for subscription among the people to send into the Jersies for one Lathrop, a Baptist minister, who had preached here one Sabbath some months ago, and that most

of the people east of here had subscribed, and two of the parish committee among the rest. Struck with this strange extraordinary measure, not only as an indication of dissatisfaction with my services, but of great capreciousness and want of principle, also as suggesting a presage of disputes and divisions to follow, as well as an appearance of jealousy that I was intruding my labors upon them with some sinister design, I thought it not prudent to continue them, or propose to preach to them any more at present."

Three weeks later he wrote :

"A doubt has lately been on my mind whether I do well, in not offering my services to this young and giddy people for a season gratis, and more especially since I have learned their project for sending for another is dying away."

On the 7th of February, 1796, "he offered to serve them for the present gratis, and was accepted."

On the 19th, "Richard Starr was chosen deacon, and on the 21st, Mr. Hinsdale administered the Lord's Supper for the first time to this infant church, now well started on its course of christian influence in this town."

"April 17th, by request of deacon Starr, with promise of compensation, and hope of a call suggested, he preached in a school house and expects to preach again if Providence permits."

"May 5th, preached in Mr. Watkin's barn to the fullest assembly since I have been in the place, and for the second time administered the communion. I have now preached twenty-nine Sabbaths, one fast, one Thanksgiving and three lectures in the district. Fifteen were gratis, a free will offering, four by engagement of committee, and ten with expectation given by individuals of a compensation."

"Monday, May 6, the meeting appointed to see about building a meeting house, instead of that, 'voted to see if the society would call me to preach and raise money therefor.' I went out and soon learned that on the question of inviting me to preach

for one year, there were thirty-three yeas and twenty-seven nays, and the former were so confounded by so unexpected an opposition they suffered the meeting to be dissolved."

A stormy month in church matters and some hail stones on both sides, till June 27, at a business meeting, a vote was carried to spend the remainder of the twenty pounds for preaching. A committee was appointed, who applied to Mr. Hinsdale to preach for three months. He accepted conditionally, and July 30 preached to a very decent congregation. For three or four Sundays he preached to decreasing numbers, and learned they were finding fault because he had four dollars a Sunday.

He exchanged one day with Mr. Leland, of East Parish. Mr. Leland had a crowded house. Mr. Hinsdale was troubled. "But I have done expecting consistency or decorum here. On the whole, we are in great confusion. If I were not an inhabitant should think it my duty not to preach another Sabbath; but if I desist there will be no stated regular worship; the enemy will flourish." He held on, but questioned, "Is it duty for me to continue for three months?" The people said yes, and he preached.

September 18 completed his three months, and he wrote: "When I recall the violent opposition my person and preaching have met with here, I cannot but consider it as pointed at religion and the Gospel and its institutions and immediately at myself, chiefly, if not altogether as a promoter of them. Nevertheless, he agreed to preach three Sundays gratis, "and then, unless I shall see cause to alter my determination, shall desist, unless Providence shall please to open a door for me to serve them with better prospects than I have at present."

October 9th. "This day finished my engagement to the committee." In November a subscription was started, he was invited, and December 3, said, "preached this day in the school house on the Flat. Malice and opposition are not dead. The house, unlocked for several weeks, was locked, and the key could not be found. Some young men got in at the window, and

opened the door so that we had a meeting. But few persons on that poor, devoted Flat attended. From other parts of the place the house was decently full."

A few days later he had a letter from Phineas Watkins, charging him and his sons with breaking into the school house and forcing the lock, and demanding satisfaction. He sent back an answer and "submitted the matter to Providence and the laws of my country." Next day the proprietors forbid the use of the school house for meetings.

"Sometimes I think it all arises from an unaccountable dissatisfaction to myself, but since it militates against religion as well, I cannot see what I have done since I have been here to draw down so much enmity upon myself, unless it be the honest attempt I have made to build up religion among them."

By invitation he preached on the 11th, at the house of Mr. Hibbard. On the 18th he was to preach at Deacon Starr's, but a storm prevented, and he preached there the 25th. During these house preachings, Mr. Haskell set up a meeting in opposition, and read sermons without prayer.

"January 1, 1797. This day for the first time they have called in Billy Hibbard, a disciple of the Methodist church, to preach to them. This day I preached at Mr. Hibbard's to a considerable collection of people, and am appointed to preach at the same place next Sabbath." Here the diary ends. The public records, commencing about this time, show that Mr. Hinsdale's interest and usefulness in the new church and parish, which he had been so instrumental in forming, continued to the day of his death, December 29th, 1818, aged 81 years.

During this period, the raising of the money to pay for the new meeting house, some dissensions and withdrawals from the Parish, and being without a settled pastor, together with the organization of a Baptist church, the increasing influence of Methodism, and other similar events, were a great hindrance to the peace and prosperity of the new church.

However it slowly gained in numbers,—four additions in 1796, four in 1797, five in 1800, four in 1801, making the entire membership to 1802, forty,—nineteen males, twenty-one females. At a church meeting January 25th, 1802, Elijah H. Goodrich was chosen deacon. The meeting house was finished and dedicated in October, 1799.

In May, 1799, the Parish petitioned the General Court to be incorporated as a town, with the name of Green, or Russia, but the petition was not granted. In 1803, another petition for the incorporation with the name of Hinsdale was granted, and in 1804, Hinsdale became a recognized town.

Thus the Congregational church in the west Parish of Partridgefield became the First Congregational church in Hinsdale.

With this imperfect introduction of my subject, I leave it for others to present additional historical facts, reminiscences and personal sketches, of great interest to all present.



REV. J. H. LAIRD.

The Original Twenty-Three Members of the Church.

BY REV. J. H. LAIRD.

I am to speak of the original members of the church. It is useless for me to say that they are all dead, and yet there is one among us to-day whose life reaches over nearly the whole length of the hundred years, lacking only two years of it. I want to say that she is present with us to-day and she has been with us as regularly as any other worshipper through the years. She was at church last Sabbath and was in her Sabbath school class as she usually is. I speak of Mrs. Amanda Wentworth Clark, the wife of Deacon William Clark.

One hundred years ago is more than twice as far back as fifty years. The times, when our original twenty-three members were the living men and women of Hinsdale, are at a far remove from us, if we count by the changes which the years

bring. The days of the flax hatchel, the spinning wheel, the hand loom and homespun garments stand easily linked with the times of Solomon's model housewife "seeking wool and flax and laying her hand to the spindle," but they are cut off by a sharp divide from our time.

When we think of people who never saw a railroad or steam force of any sort, a telegraph pole, a daily paper or a stove or parlor match; who lighted their houses with pine knots and tallow dips, who reckoned in pounds and shillings, and were imprisoned for debt, we are impressed that by the record that *events* make they lived a long time ago.

There is said to be an old Dutch map at Albany, in which Berkshire county with the larger part of Vermont is a blank with the frigid name Winterberge written across it.

It may have been this map, with the unsettled line between Massachusetts and New York, together with our hill barrier to the east that left Berkshire county with a sparse population as late as 1770. So it chanced that our one score and three foundation church members were new-comers. For the most part they had been citizens of the "fat valley of the Connecticut." A little over-crowded down there in the regions of Hartford, Norwich, Wethersfield, Windsor and other old communities, they had found that by the way of Westfield, Tyringham and Otis they could come upon new lands. So they came, in their rude wagons, bringing their household goods and their puritanism with them, up to the new town of Partridgefield.

Would that the phonograph and kinnetoscope had preserved for us the sights and sounds and movements of those two hours, on that Thursday afternoon one hundred years ago in the house of John Babcock. Primitive sleighs or horses, pilioned for "carrying double," are about the door. Within, a fire of logs blazes upon the andirons, and licks its flames about the overhanging crane. The Windsor chairs support plank seats for the thirty or more present. The old wooden clock, with its naked, dangling weights and pendulum, slowly beats,

There was no "tick of time" to begin upon; no bell, no Dalton steam whistle, few clocks and fewer watches were there in town; so they straggled in assembling and group to talk.

Mr. Leland, their Partridgefield pastor, then in his prime of forty or thereabout, greets the friends as they come in. Deacon Richard Starr, of seventy-seven, the only old man, is grouped perhaps with Rev. Theodore Hinsdale, who was then fifty-eight; and Ephraim Hubbard of sixty-eight; and with them perhaps was James Thomson, the young pastor at Dalton, talking over the proposed proceedings of the day. Nathan Hibbard, fifty-eight years old, and Seth Wing, near the same age, with Benjamin Sawyer, the stalwart blacksmith, and the grave Nehemiah Frost, lacking two years of thirty, and Asa Goodrich, twenty-nine, may have talked in low tones together of current things; of dissatisfaction about the newly run lines of the West Parish, or of the Whisky Insurrection, then in progress in Western Pennsylvania, or how Massachusetts was to pay its \$10,000,000 of war debt, or the proceedings of Washington's presidency, with a word about the new and better lands beyond the Hudson. Anne, the wife of Mr. Hinsdale, then only forty-seven, would readily consort with Phebe Hibbard of forty, Hannah Hubbard, one year older, Huldah, Seth Wing's wife, of thirty-five, and the two young Frost wives, of whom Rebecca was only twenty-three. Of the ages of the newly married Asa and Priscilla Parks, Joseph, Jonathan and Jerusha Skinner, Gideon Peck, Sarah Sawyer, we are not informed. Elizur Burnham may have been older than these, since his name goes down next to the elders at the top.

There is a hush as Parson Leland rises and, with proper introductory words, reads the Confession of Faith and Covenant. Testimonials of good standing are in order. Ten of the number, the Hinsdales, Deacon Starr, the Hibbards, the Wings, the Goodriches, the Frosts and Ephraim Hubbard were members of the church at Peru, and can be vouched for by the

pastor present. Whether the others came by letters or upon profession we cannot say.

The young Dalton minister offers prayer. Mr. Leland preaches a sermon from the text: "The King's daughter is all glorious within. Her clothing is of wrought gold." At the close of the discourse the twenty-three arise, solemnly assent and, led by Mr. Hinsdale and the venerable Deacon Starr, affix their names and become, for the centuries, the original members of the Hinsdale Congregational church.

It was, all things considered, a brave and most significant thing those men and women did. We think them worthy to be remembered by those who have reaped the seed of their sowing. Some of them, in spite of record and research, have, much to our regret, passed into the obscurity which will sooner or later be the fate of us all.

One will not soon be forgotten. His name heads the list. The name of the town, the recorded history of Berkshire and the worthy names among his descendants will speak of him for generations to come. His history and his characteristics cannot well be left out of other papers presented here to-day, and can be readily drawn from other sources, so that brief space only need be given to him.

Rev. Theodore Hinsdale was born in Berlin, Connecticut, November 25, 1738, O. S.; entered Yale at twenty, was a good scholar and a Christian. He taught while he prepared for the ministry, became pastor of a church in Windsor, Connecticut, at twenty-nine and served there twenty-eight years. He came to Hinsdale the same year in which this church was formed and remained an active and devoted member of it for twenty-three years. Near the gate of our cemetery upon the left as you enter is a handsome monument to his memory. The inscription upon it was doubtless a sincere tribute.

"A lover of hospitality; a lover of good men. Sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers."

His wife Anne, eleven years younger than himself, preceded him by a year into the home beyond.

It seems fitting, on account of family relationships, to include in this sketch the few, who were added to the original number in the two or three years while the church was forming, and before a pastor was settled.

Among these was Nancy Hinsdale, daughter of Theodore, who came in some months after the church was formed, upon profession of faith. She was then but sixteen years old. She established the first young ladies' school in Pittsfield and was for a long time a teacher in connection with her cousin Miss Emma Willard, in the Willard Female Seminary at Troy, N. Y. She died in 1851, at eighty-two years of age. An excellent picture of her hangs in the Pittsfield Athenæum. The home of the Hinsdales was upon the farm now owned by Mr. C. C. Robinson.

Next to Mr. Hinsdale, Dea. Richard Starr was most active in organizing the church. He came to this town from Groton, Connecticut, fourteen years before the church was formed. He was our first deacon, and held the office until his death ten years later. The testimonials of the time are a "pious and godly man," "of great service to the religious interests of the people." Dea. Starr's house was upon Maple street. His grave is not far from that of Mr. Hinsdale in our cemetery.

Near the same place are the graves of the Hubbards,—Ephraim A., and his wife Hannah. Their house was just north of the Plunkett reservoir. Traces of the foundation may still be seen upon the north side of the road. Mr. Hubbard was doubtless of Connecticut, possibly a son of Daniel Hubbard of Pittsfield. He died in 1810, but his wife, who was much younger, occupied the old home until 1843, and is remembered by several who worship with us still.

Elizur Burnham, whose name comes next, lived a little south of the Plunkett reservoir. He died in Hinsdale in 1811, at seventy-eight. His son William, another of the early members,

was well known by some who are here to-day. Of the origin of the family we are not informed except that William's wife, Asenath, brought a letter from Williamsburg. The foundation of their house, fifty years abandoned, is in the pasture field among the old fruit trees of their planting.

Another of the men from Connecticut was Nathan Hibbard, who came to Hinsdale from Norwich in 1780, and was a well known citizen at the time the church was formed. He was a man of substance and business. A few words from one who knew him gives us a man "upright, respected and trusted," "a tanner and shoemaker," a Christian man, too, who had the good sense to marry Mehitable Crosby, "a very pious woman," who was the mother of his ten children, the last two twins, with whom the mother departed this life, seven years before he came to Massachusetts. He maintained the home and the family altar by marrying Phebe Fitch, "the best of women." One of the home says, "She taught me my prayers and to fear God and keep His commandments." In Hinsdale, Mr. Hibbard bought a farm and set his boys at work. The few hints we have give us a brusque, jovial, business-like man; in his prime when he stood up to take the familiar vows of our church. He was not unaffected by the spiritual coldness and worldliness of the time, yet "choked with grief when a son had learned to swear." Possibly we owe more to his wife Phebe than to himself. It was she that was "much grieved when the family prayers were omitted because many workmen were employed in the house building." It was she who gently rebuked the profanity of the laborers and could not feel they were excused because "they had been in the army where men must swear."

Possibly there was in that gathering at the house of John Babcock one of their sons, christened "Billy," then twenty-four, but sobered by wrestling with doctrines of election and predestination. He became the pioneer of Methodism in these parts. His pious eccentricities are well remembered, and there

are those here who have seen him. His autobiography, though a rare book, is still extant. He died in Chatham, N. Y., where he had a home for thirty-one years. His first sermon was preached in the house of one Haskell, an inn-keeper on Maple street. For many years he was a citizen of Hinsdale, and Rufus, his son, commenced the tanning business, which fell to Asher Knight. He dwelt in the old Knight home now occupied by Mr. Wesley Clark. Rev. Rufus P. Hibbard, a son of Rufus, now pastor of the Congregational church at Gloucester, worshipped with us two Sabbaths last month. We cannot definitely fix upon the residence of Nathan and Phebe Hibbard one hundred years ago. They removed from Hinsdale and Nathan died at eighty-eight, in 1825, at Pompey, Onondaga Co., N. Y.

Of Joseph, Jonathan and Jerusha Skinner we know little. One of the men owned land and lived probably on the west side of the road between Henry Curtiss and Milo Stowell. Jonathan was a member of the first parish committee and was active in the early history of the town. Of Gideon Peck and his wife whose first name even is not given, we only know that Mrs. Peck came with a letter from Franklin, Connecticut. No subsequent records give us any account of Asa and Priscilla Parks.

Seth and Huldah Wing lived in the south part of the town. Wingtown that part of the parish was called. A century ago this year, Seth bought of Charles Goodrich the land lying north of the house of O. C. Loveland in the south part of the town. He came to Hinsdale in 1774, and, with several other Wing families, had a membership in the Partridgefield (now Peru) church. The manner of his death, in 1812, was one of the tragical stories of the olden time. A cow had been well sold for cash. The good bargain was talked over one evening at a little inn on the then Pontoosuc turnpike down the hill towards Pittsfield. Mr. Wing started home late and was found robbed and dead in the snow upon the following morning. His son, Dea. Samuel Wing, one of our early members, who

spent most of his life in West Pittsfield, was a man of prayer. A friend of his, still living, once shared devotions with him in a grove which he confessed he had visited thousands of times. It was observed that by the board on which he knelt, the toes of his shoes had cut down through the sod into the earth.

The Goodriches were pioneers in Berkshire. Charles, a distant relative of those among us here, was the first to introduce the cart and plow into Pittsfield. At the first Agricultural Fair in 1816, he, in his ninety-fifth year, stood upon a stone drag holding a plow, and was thus drawn through the streets by fifty yoke of oxen. It was a nephew of his, Josiah by name, that followed him to Pittsfield and brought with him the Goodriches of Hinsdale. Three of Josiah's sons came to this town, Elijah Hubbard, with his wife Mabel, Asa, and Jesse, who was an active man in our town affairs a hundred years ago. Asa and his wife were original members and Elijah Hubbard came in soon after. Asa lived, we think, near the place where the road to Belmont reservoir enters the field just south of Milo Stowell's. He soon removed to Connecticut, the old home of the Goodriches.

Elijah Hubbard Goodrich was chosen deacon of the church in 1802 and died twenty-four years later in the sixty-eighth year of his age. His wife Mabel survived him by twenty-four years, attaining to ninety-two. Their home was upon what is now the Goodrich farm. The Goodrich family has been rich in the leaders of business enterprise and literature. In the latter field the product ranges from the famous "Peter Parley's Stories" up to the profoundest writings in science, jurisprudence and theology. This church is honored to have always had a Goodrich name upon its roll; and has been specially honored by Chauncey Goodrich, one of its members, who has been for thirty-one years a missionary in China.

The Frosts brought a strong element into the young church. Nehemiah and Amasa came to Hinsdale in 1772. They, with their wives, were from Williamsburg. Deacon's sons they

were, who married Deacon Nash's daughters, Elizabeth and Rebecca. Their home was upon the road between Charles Cole's and the Plunkett reservoir, near the latter. The cellar wall only remains. Their removal was in early time, twelve years after the church was formed, but not until after Nehemiah had served as a deacon four years in Hinsdale. The Frosts went from this church as pioneers to Riga, N. Y., near Rochester. They were among the eleven members who formed a church there, of which Nehemiah became a deacon. Nehemiah died there in 1847, eighty-three years old. A grandson bears testimony that he was "full of good works in the Master's service," "found among the foremost in church work," "desirous for the advancement of the Gospel of Christ." Society and the church have been enriched by the descendants of these families.

On a Sabbath last April, from this pulpit, we were charmed and thrilled by the eloquence of President William Goodell Frost, of Berea college, Kentucky, a direct descendant of this same Rebecca Frost, who, a young wife, took her vows to Christ here one hundred years ago. It proved no misfortune, in the case of these households, to be deacon's sons or to marry deacon's daughters.

'We wish more was known of Benjamin and Sarah Sawyer. Sawyers there have been among us of honorable citizenship and descent, but up to date we can only *presume* Benjamin was their ancestor. In some legal papers he is spoken of as a blacksmith. In his tax list to build the church, a shop is mentioned and land also to considerable extent. Recorded deeds show frequent transactions in real estate by him. Some of these holdings were upon the street which runs front of Mr. Milo Stowell's house—the aristocratic street, it would seem, of the times. There he and Sarah may have lived.

Time has also obscured the history of the Babcock family. Our record is that the church was formed in the house of John Babcock. Later, Eunice Babcock is spoken of as his wife. Elizabeth, who put down her name among the twenty-three,

we can trace no farther. It would gratify us to-day to put our feet upon the spot where the confession and covenant were accepted. We hope yet to know just where John Babcock lived in 1795. He and Eunice must have left descendants, for six of their children were baptized ninety-seven years ago.

There were several families of Loomers in Hinsdale in the early times. Lucy is spoken of as the "Widow Loomer," though but thirty-five when the church was formed. When the meeting house was seated she was assigned an honorable place, in the "first tier west of the broad alley." She died at sixty, in 1820, at the house of Nathaniel Tracy in this town.

Lucy Pease was the wife of James Pease. We seem warranted in locating the family upon the farm once owned by the late Charles D. Smith, in the north-east part of the town. It is possible that a Lorenzo Warriner Pease of Hinsdale, who went as a missionary to Cyprus in 1834, and died there in 1839, was a son of theirs.

Moses Yeomans married a daughter of Nathaniel Tracy, one of Hinsdale's most honored early citizens. Their home was in a house, which has disappeared, not far south of the residence of Mrs. Warren Knight. To them was born Nathaniel Tracy Yeomans.

Another son was John W. Yeomans, upon whom the world's honors have come most thickly. He was apprenticed to a blacksmith, probably upon Maple street here; but had a thirst for learning too strong to be repressed. He bought his time from his master, earned his own support in study and graduated at Williams College only one rank below his classmate, Mark Hopkins. He studied at Andover; organized the Congregational church at North Adams; was pastor of Pittsfield First church; became president of Lafayette College in Pennsylvania; and, to crown all honors, the degree of Doctor of Divinity was conferred upon him three times during one year, by Williams and Princeton Colleges and Marion University, in Ohio. He died in 1863.

Azubah Jones was the wife of Eli Jones. Their home was about half a mile this side of the Peru line, on the road to Cole hill. Azubah united with the church when she was twenty-six, bringing a letter from Summers, Connecticut, and remained a member until she died in 1810.

Of the family of a brother of Eli, was Sally L. Jones, who was for a long time in the family of Rev. William A. Hawley. She became the wife of Mr. Hoel, and is still living in Cincinnati, Ohio. Her large wealth is generously used for the benefit of her friends. We had hoped she would be with us to-day.

The Bassetts were another Connecticut family, bringing letters from Hartland, just over the line south of Westfield. Their home in Hinsdale was a little beyond the Creamery, upon the right as you go south. Little remains of a dwelling are there. Azubah, the wife, died in 1802, at thirty-one. Mr. Bassett's second wife was Mary Knight, sister of pastor Caleb Knight. Polly, their daughter, married Mr. Obadiah Brown and became the mother of William Brown, who died two years ago at the old homestead south of the Tracy farm. Isaac Bassett was chosen deacon of the church in 1807, about three years after his second marriage. He subsequently removed from the place. We have no record of the latter part of the life of Dea. Bassett, or of the place and time of his death.

We, who are a century removed from those who laid the foundation of the First Congregational church in Hinsdale, have been trying to make them live before us for a little time to-day.

We are persuaded that, if we could really get before us the obstacles that faced them, in the poverty of the times, the disorganized condition of society, and the prevalent religious indifference of the period, we could scarcely feel ourselves worthy to be their successors. Yet, thanks to God's grace, we do not feel that those men and women have occasion to be ashamed of the church that has grown upon the foundation they laid, a church that in membership, in congregation, in giving, in Sunday school, in Ladies' societies, in Endeavor society, cannot in the one hundred years now past, look back upon a period of decline.

Parishes, and Church Buildings.

BY G. T. PLUNKETT.

The following is the copy of a document which was sent to the General Court, one hundred years ago :

To the Honorable the Senate and House of Representatives in General Court assembled

The Petition of a Number of the Inhabitants of the West part of Partridgefield and the South East part of Dalton, Each in the County of Berkshire and Commonwealth of Masserchusetts, Humbly Sheweth—that it is their request on Account of the Situation of their Towns respectively to be Set of from their Towns and Enexed to Each other, and be formed into a Town or Parish as Shall be Thought most for the good of the Towns and the Petitioners Respectively and for that purpose your Petitioners Humbly Pray that your Honours would take the matter into your Dilaberate Consideration and Grant a Committee at the Expence of the Petitioners, to Vew the Premises and give their opinion whether or not it is reasonable that the Petitioners Should have their Prayer granted, and if granted, to say how much of the Towns Shall be So Set together, and Whether in their opinion it will be most for the good of the Towns and the Petitioners Respectively to have Said Society formed into a Town or Parish—and your Petitioners as in duty bound Shall Ever Pray.

PARTRIDGEFIELD, Jan'y 5th, 1795.

Elias Bardwell	Joshua Jackson	Eleazer Loomis
Azel Park	Amasa Watkins	Samuel Jones
Seth Wing	Joshua Sherwin	Aaron Byxbe
Samuel Wing	Jeremiah Standley	Lemuel Bullard
Thomas Prentis	Samuel Hascall	Abraham Washburn
Samuel Bruce	Abel Kittredge	Lewis Miller
Moses Preson	Oliver Watkins	Joseph Witter, Jr
Elizur Burnham	Ebenezer Witter	Septimius Witter
Ralph Wheelock	Oliver Miller	Abner Byxbx
Rufus Tyler	Jothan Bruse	Elias Parker
Nathan Hall	Charles Loomis	Eleazer Bachman
James Wing	Simson Watkins	John Wells
Nathan Warner	Nathaniel Ballou	John Wells, Jr

Amasa Frost	Roger Watkins	Abel Coy
Samuel Lyman	David Miller	Asa Chamberlain
Stephen Bartolet	John Babcock	Samuel Watkins Jr
Benjamin Sawyer	Noah Benson	Joseph Wells
Jonathan Skinner	Stephen Bruce	Freeman Stanley
Nathan Hibbard	Thomas Prentis Jr	Abner Mason
Frederick Curtiss	Ephrahum Wing	Simeon Gennings
Epaphras Curtiss	Ephraim Hubbard	Richard Starr Jr
John Putnam	Nathan Nicholson	Phillips Cady
Timothy Russ	Elisha Wing	Isaac Cady
Jedediah Russ	Asa Goodrich	Joseph Bailey
Gideon Peck	Oliver Tenney	William Fletcher
Nehemiah Frost	Thomas Adams	Asa Whitney
Isaac Lyman	Isaac Dresser	Phinehas Watkins Jr
William Fletcher Jr	Eben'r Payn	Hugh Smith
Jesse Goodrich	Amariah Woods	Edmund Bridges
Timothy Olds	Zechariah Watkins	Frederick Follet
Parker Hall	Samuel Watkins	Abiather Seckell
Isaiah Babcock	John Watson	Theodore Hinsdale Jr
		Amos Barret

In answer to the foregoing petition, a committee was duly sent, and "the West Parish in Partridgefield" became incorporated. It had a legal existence of two days less than nine years, when it was merged and lost in the present town of Hinsdale. The General Court which granted the request was assembled in the historic old state house, still preserved at the head of State street in Boston. Neither the town of Partridgefield or Dalton was represented that year, a local option law allowing small towns to send a representative or not as they chose. The Act was signed by Governor Samuel Adams, fourth governor under the constitution of 1780.

His customary dress on public occasions, we are informed, was a tie wig, cocked hat, knee breeches, silver shoe buckles and a red cloak. The act was signed on the 23d of June, 1795, and the news of its passage travelled from Boston to Berkshire by stage but arrived forty-six years ahead of cars and sixty-six before a telegram. It was received in the midst of the busy season, for they were farmers in those days. A copy of it is on exhibition here to-day. The territory of the new parish was

the same as the present town of Hinsdale, and the "immunities and duties" were to be the same as other parishes in the Commonwealth were entitled and subjected to. The church and state were constitutionally one, and each town and parish was obliged to build a meeting house and support a minister, as well as build school houses and support school masters, both requirements being equally binding. The churches must be orthodox, which was construed to mean Congregational, it being the "standing order" in the State. The people were also obliged to attend public worship or be fined, and the tything-man, who was none other than church truant officer, must look after them. The State gave towns and parishes the same power to tax for the support of churches as for schools, roads and paupers, but the Congregational denomination was more highly favored than others. The income of ministerial lands was almost solely applied for its benefit, and this naturally made controversies among the denominations, notwithstanding a proviso in the law to avoid them, and this parish had one. The act contains a section confirming as legal the sale of a certain lot No. 3. This was a ministerial lot the minister, for reason of its remote situation, had declined to accept, and the town of Partridgefield sold it and applied, or rather, as this shows, misapplied the proceeds towards building its first meeting house, not the one recently burned in Peru. The lot lies on the north side of the road leading to Maple street, east and west of Mr. Lysander M. Francis's house.

No exact information of the population of the parish in 1795 can be obtained. The earliest reliable basis for estimate is the assessors' tax book for the year 1798. That shows one hundred and fifty-one resident tax payers and six non-resident; one hundred and twenty paying on property and thirty-one paying only a poll tax. There were probably one hundred to one hundred and twenty-five families. If the same ratio of polls to population prevailed then as by the new census of 1895, there would have been six hundred and four persons, but from other

data that number seems too high; a happy medium is five hundred and fifty souls. The valuation of the parish was £17,322 New England currency, or \$57,740. The valuation now of the same territory is \$700,000. Three times the population and twelve times the valuation. There were—

66 Houses,	112 Horses,
1 Inn,	58 Colts,
1 Store,	231 Cows,
7 *Faculty,	80 Oxen—40 pairs,
1 Grist Mill,	343 Stock other than cows,
5 Saw Mills,	239 Swine.
6 Shops,	
1 Potash Works.	

To give a better idea of individual wealth there was no money at interest, bank stock or other investments assessed. Of seventy-five owners of horses but five had more than two. Of ninety-six owners of cows but one had more than nine, and but two more than seven. Of thirty-eight owners of oxen but two had more than one pair. There were no sheep. Farm crops were taxed (an unusual thing) and the quantities produced were small per individual producer. Of wheat the average per producer was 8 1-2 bushels; of rye per producer, 14 bushels; of corn, 11 bushels; oats, 12 1-3 bushels; hay, 5 tons; flax, 78 pounds. They were possessed of moderate means but nearly all owned homes. Of the one hundred and fifty-one men in the parish twenty years old and upwards, all but thirty owned a home. But they showed great liberality of spirit in building a meeting house. It was built by taxation, but they voluntarily placed themselves in line for the purpose, and it is the voluntary actions of a people which shows their character. The tax rate for building this house was \$43.60 on a thousand, and a poll tax of \$9.04; the town taxes being additional. A

*Trade or profession.

similar tax to-day would yield enough to build a church costing over \$55,000.

According to church records, there were on January 1, 1798, thirty-one Congregationalists and seventeen Baptists.

Allowing twelve as a liberal proportion for other denominations, there were sixty church members, male and female, in a possible population of six hundred souls, or one in ten at the outside.

The parish was organized Monday, September 21, 1795, at one o'clock, P. M., in the school house near Mr. Andrew Belcher's. Squire Ebenezer Peirce was Moderator. Abiathar Seckell, a fair penman, Clerk. Nathaniel Tracy, "Capt. Nat.", Treasurer. Jonathan Skinner, Nathaniel Tracy and Joshua Jackson, Assessors, and Parish Committee.

CHURCH BUILDINGS.

The parish being organized, the history of church building commences with the record of a vote passed at its first annual meeting, held March 14, 1796, in the school house near Mr. Andrew Belcher's, and reads as follows: "Voted that we will build a meeting house for Public Worship," and as substantial evidence of the good faith behind that vote, we have the pleasure of introducing "this venerable church our fathers built to God," this edifice which for ninety-six years has withstood the elements, and if spared a few months longer, will have rounded out a period of five thousand Sundays; and as still further proof that that faith has been well kept, it can be said that except for reason of repairs or removal, its doors have always been open to worshippers on the Lord's day, and that within these walls no less than ten thousand services must have been held.

The main question being promptly settled, (March 14, '96) others of minor importance, and there were many of them, took much longer to decide. It was twenty-five months (April 2d, '98), after voting to build a meeting house before the con-

tract was signed. The first question to follow was that of location. Four sites were viewed and reviewed and all on Maple street or near by. First (March 14, '96), a committee of five was instructed to view a lot "on the south side of the road near Mr. Rufus Tyler's dwelling house," and report three months later, (or June 6th). This spot appears to be not far from the present parsonage. At the meeting June 6th to hear the report of the committee of five, they voted for some reason not given, "to adjourn down to the barn now occupied for preaching." The committee of five were then directed to review this proposed site and also one, (No. 2) "on the north side of the road between Messrs. Hawse and Crary's store and their potash works." This spot may have been where Mr. William C. Smith's house now stands near road leading past the cemetery.

The next, (No. 3) was land "owned by Mr. Roger Watkins," and was probably the hill west of the creamery on opposite side of the road. After considering these various locations and the price for the same, they settled the question (December 4, '97), by choosing (No. 4), a more commanding site than either, it being "on the school-house hill near Mr. Andrew Belcher's." This land was bought of Mr. Belcher by deed of April 7th, 1798, for \$70, and "contained by estimation one *acor* more or less," and is deeded "to a committee duly qualified for *Pro-fixing* a spot for building a meeting house." The lot lies in the south-east corner of what was known as lot No. 5. of Partridgefield survey.

Size was the next question to follow. It was first (October 3, 1796), voted to build 50x40; next, (October 2, 1797) "to enlarge to 44x52 square," and no other vote is recorded, but the contract and present size is "50 and 2x45, with posts 26 feet long" or high.

Then came style. The first plan was for a plain house but later (October 3, 1797) voted that "there be a convening porch annexed to said house," and still later (December 17,

1797), voted that a belfry be added, and the committee added a steeple.

Apparently no architect was employed as (December 17, 1797), voted "to finish the outside of the above house according to Mr. Nathan Warner's Motions," (Mr. Warner of Warner Hill). What Mr. Warner's motions were does not appear by the records, but he was not without experience, as we learn he had been on the church building committee in Dalton. Two weeks later, Christmas day, (1797) "Voted the above house be built according to the fashions of the present day." The old South church in Boston is said to have been a model for more churches in the State than any other, but the contract refers only to the meeting house in Chester for certain exterior features, and to that in Pittsfield for interior arrangement and workmanship.

The raising of the frame was first fixed to take place June, 1797, but later changed to June, 1798. No record is made of the event itself, usually celebrated as a great occasion in former days.

Several different building committees were chosen, but the honor fell on Nathan Warner, Nathaniel Tracy, Col. William Richards, Rev. Theodore Hinsdale and Epaphras Curtiss.

The only question which led to much difference of opinion was how the money should be raised, and this raised quite a breeze. The first plan (October 3, 1796) voted "to raise and finish the outside of said meeting house by direct tax," and we may suppose by some other plan to finish the inside.

When this vote was being discussed, protests were made by persons calling themselves Baptists, who objected to being taxed for building a Congregational meeting house, and they were joined by a few others from economical reasons, and made a stir quite out of proportion to their real numbers and kept it up until the following year (October 2, 1797) when the direct tax plan was abandoned. The new one adopted, was "to sell the Pews of the intended meeting house finished to

defray the expense of building said house." A few weeks later (November 2, 1797), "voted to sell the Pews of intended meeting house the first Monday in December next, and that three notices be set up in said parish previous to the sale, one on the sign post, one at Mr. Rufus Tyler's and the other at Mr. Daniel Arns'." The day arrived and the meeting was held "at Mr. Rufus Tyler's dwelling. Inn-keeper." Voted "to reserve five pews on the lower floor for the use of the public,"—one probably for the minister's family. Voted "that Samuel Hascall be vendue master in venduing the above pews," and voted "that there be liquors provided for the use of the vendue at the expense of the parish." This was a parish, not a church meeting. They then proceeded with the sale. We may imagine the scene which happened on our quiet Maple street, then called the Flat. The tavern was on the site of or near Mr. Eugene Day's house. A cold December day; probably a hundred New England farmers in homespun were gathered, among their number a few Revolutionary soldiers, a merchant and a miller; wood blazing in open fire-places; decanters, mugs and flip irons in sight; a sturdy auctioneer. The cheers for the highest bidders, the mingled air of seriousness and excitement over the announcement of the result, which was a sale of all pews on the lower floor for the sum of \$3,528.25, ranging from \$136 for the highest down to \$20.25, and averaging \$83.39. The gallery pews were sold in the same manner three weeks later, on Christmas day, making the total amount of the sales \$4,209.50, and enough to pay for the intended meeting house. But all was not settled; a something is discernible between the lines of the record.

By comparing the list of names of those who bought pews with the names on the church roll, we find only two of the latter among them. Out of the then fifteen men church members, thirteen had stayed away from the occasion. The church members may have secured pews indirectly and probably did so, as six persons who were present bid off several pews apiece,

just enough extra ones to make an even pew for each absent church member. The church had entered its protest, however, against either the plan or the liquor; at all events the plan fell through, as we shall see. Encouraged for the time being by the sale of pews, the committee, substantial men of the parish, agreed with one Ithamar Pelton to build this house for the sum of £1,230 lawful money, or \$4,100. Extras were afterwards added, making total cost \$4,373.70. The contract, a curious mixture of old Testament and modern expressions, was signed April 2d, 1798, four months after the sale of pews, and the house was to be completed twenty months later, or December 1, 1799. The contractor was to take his pay in lumber, and beef, and pork, butter and flax, at steelyard weight, all at the market price. Work on the house was commenced and progressed during the summer of '98 and all appears prosperous in the West Parish. But when the first payment became due in the fall, some who bid off pews had left for unknown parts, and others being unable to pay, a deficiency stared them in the face. Unpleasant as it was for the young parish, they rallied heroically to the situation, and after relieving the remaining pew owners of their obligation (December 24, 1798), proceeded to raise all the money for building and finishing the house by direct tax and appropriated the meeting house in all respects to the use of the parish at large. An attempt was made (February 14, 1799) to reconsider, but was quickly voted down. Twelve or fourteen tax-payers resisted the payment of this tax for denominational reasons and it resulted in bringing about one of the famous Baptist controversies of the day. Two test suits were taken to the courts and the Baptists won the day. An appeal was taken to the higher court and the decision was reversed. Two of the contestants were confined two days in jail. But after two years of contest in which the parish was successful, it showed its magnanimity by voting to rebate one-half his tax to each Baptist, with a total loss of \$178 by the controversy. On October 4, 1799, two months

ahead of contract time, the house was accepted as completed, and October 17, 1799, appointed as the day for dedication. Rev. Mr. Pomeroy, of Worthington, was invited to preach the sermon, Rev. Dr. Shepard, of Lenox, if Mr. Pomeroy could not be had.

The exterior of the house was in general the same as now. The steeple was one story higher, and the angel Gabriel sounding his trumpet served as a weather vane instead of the present arrow. There were no blinds or bell; the glass were 7x9 and there were four windows on the north end. There were no horse sheds. The interior was all different. A high pulpit, with entrance gates at top of stairs; old-fashioned square pews with seats on three sides; no carpet, no cushions, no stove. The first sexton was Tristram Browning. Salary \$3.00 per year. The first committee to seat the meeting house was (chosen March 31, 1800) Nathaniel Tracy, James Wing and Henry Howard, but no plan of the seating can be found until 1809, a copy of which is on exhibition here to-day.

After the town of Hinsdale was incorporated, (June 21, 1804,) the affairs of the parish passed to its management and so continued until the present parish or society was organized, January 30, 1834. For thirty or forty years public gatherings and town meetings were held in this house.

There have been four bells. In 1805, (March 4th) the town voted *not* to raise money for buying a bell, but two years later, or 1807, it voted "to raise \$200 for the purpose of buying a bell and that Henry Howard be a committee to procure a bell; also that the said Henry Howard have liberty to call on Theodore Hinsdale, Jr., for the sum of \$100 as an offer made the town heretofore for the purpose in part of procuring a bell."* Three months later (June 2, 1807), voted that Nathaniel Tracy be a committee in place of Henry Howard, deceased, to procure a bell for the meeting house agreeable to

*This is the only record throwing any light on who the town was named for.

votes heretofore passed by the town on the subject. Nathaniel Tracy was paid \$14.07 for going after the bell and Ichabod Emmons \$13.00 for irons for the bell. Two years later (May 11, 1809) they voted "to take out the light, loose, *gingling* tongue and replace it with one weighing twenty-eight pounds," and that the bell be rung from September 20th to March next at twelve o'clock at noon and nine o'clock at night. The new tongue proved disastrous, for, three years later, 1812, it was voted to replace the bell by getting a new one or repairing the old one, the money to be raised by subscription. And again, in 1851, a new bell had to be bought and this in turn exchanged the same year for a better sounding one which is now doing service. The committee in charge of the last were E. B. Tracy, Noadiah Emmons and Henry Merriman.

For twenty or more winters the house was not warmed, but in 1820, (March 6th) it was "voted that the town approve of the doings of citizens who have erected a stove in the Congregational meeting house and do exonerate them from all liability to pay damages which said stove may occasion."

In 1812, (March 12th) this vote was recorded: "Voted to deposit the town stock of ammunition in the meeting house above the plastering under the roof of said house."

In 1834, (January 30th) the First Congregational society was organized. Charles H. Plunkett was Moderator; Ambrose Nicholson was Clerk; Daniel N. Warner, Treasurer; William Hinsdale, Robert Milliken and Lemuel Parsons, Parish Committee. In 1846, the high pulpit and old square pews were taken out and the present pews substituted and other repairs and alterations made at an expense of \$1,650, and two years later (April 3, 1848), blinds were put on at a cost "not exceeding \$300." The committee on repairs were Nodadiah Emmons, Henry Merriman, Charles K. Tracy.

After the railroad was built and "Water street" sprang up, the question of removal or a new building agitated the parish eleven years. In 1846, (August 22d) the question of

moving the house to a site north of the road opposite Doctor Abel Kittridge's, now Mr. E. W. Clark's, was voted down; in 1851, to move to the ground where the Library now stands met the same fate. The same year it was proposed to build a new house 86x50, and more than half enough money was pledged, but this was abandoned. In 1857, after many a forensic struggle, this house was taken up bodily and brought three-quarters of a mile to this spot.

In 1890 the chapel and ladies' rooms were built at a cost of about \$2,500, the funds all being collected by the ladies, to whom the parish owes a lasting debt of gratitude.

Finances and Benevolence.

BY JAMES HOSMER.

The old saying that "figures never lie" does not always hold in the present age, as they are often made to lie for a purpose; but in the case of the following report, any person interested can easily prove the statements by reference to the records of the church and society from their formation.

I will not burden you with details, but give the total amounts which are more easily remembered.

The church and society have raised for the supply of the pulpit and for current expenses, also church repairs and alterations since 1802, when Rev. Caleb Knight, the first pastor, was installed, the sum of \$98,187.34, or an average of over \$1,055 per year for the last ninety-three years.

In the matter of benevolences, the first record is in August, 1821, when the church voted that six dollars be appropriated to the Eliot Mission for Indians.

Up to the year 1847 about \$1,750 was raised for benevolence, most of which was given to the Berkshire County Branch of the American Bible Society. In that year, under the pastorate of Rev. Edward Taylor, was commenced a system of giving to various causes, and again renewed with more life and vigor than ever during the pastorate of Rev. Ephraim Flint, which has continued until the present time.

The total amount contributed, including that given previous to 1847, is \$49,406.78, or an average of over \$1,029 each year for the past forty-eight years.

This does not include money taken from the Sunday school penny collection and appropriated to our own Sunday school

library, or other purposes connected with the school; but the amount stated as benevolences has all been given to the various missionary organizations of our denomination and for benevolent causes outside of this town. In justice to the Ladies' Benevolent, the Foreign Missionary and the younger missionary societies connected with the church, I would say that I only regret that the ladies did not raise between nine and ten dollars more, and then they would have had an even \$10,000 as their share in the total amount of benevolence. They should also have the credit in addition of raising about \$2,500 for the chapel.

The report does not include any of the expenses or benevolences of this year.

BENEVOLENCES.

YEARS.	
1827 to 1894. Inclusive	Berkshire Branch of the American Bible Society, \$7,922.97
1836 to 1894. Inclusive	Church Treasurer's record, (home use), 589.64
1847 to 1894.	American Home Missionary Society,..... 7,734.64
1847 to 1894.	American Board of Commissioners for Foreign Missions,..... 10,257.14
1869 to 1894.	American Missionary Association,..... 2,043 17
1847 to 1894.	Seamen's Friend Society,..... 2,310.53
1847 to 1894.	General causes,..... 7,115.82
1870 to 1894.	Given by the Sabbath School,..... 1,905.06
1858 to 1894.	Ladies' Benevolent Society,..... 5,456.47
1873 to 1889.	Mountain Rill Society,..... 1,263.60
1870 to 1894.	Ladies' Foreign Missionary Society,..... 2,915.45
1880 to 1883.	Golden Links Society,..... \$218.95
	Eigoramatha Society,..... 136.41
	Y. P. S. C. E.,..... 126.57
	481.93
	\$49,406.78

POEM.

BY MISS PHEBE A. HOLDER, OF BERLIN, MASS.

FOR THE HINSDALE CHURCH CENTENNIAL.

“GO FORWARD.”

“Sing pæans over the Past,
We bury the dead years tenderly,
To find them again in Eternity,
Safe in its cycles vast,
Sing pæans over the Past.”

Church of our love, all hail ! all hail !
On this glad day we bring
The choicest gifts of grateful hearts,
Our sweetest songs we sing.

Lifting its head amid the years
Rises a lofty height,
All beautiful with sunrise gold,
Bathed in the Century's light.
We pause upon this sunny crest,
The place is hallowed ground,
“The angel of the Lord comes down
And glory shines around.”

Ours is a goodly heritage
Of godly ancestry,
And still their virtues live with us,
In holy memory.
And surely there is joy to-day
In the fair Church above,
They join our holy anthems sweet
Unto our Lord of love.

Mid the green and golden glory
Of this Eden of the year,

Berkshire's robes of glorious beauty

Fitting for the day appear.

Everlasting hallelujahs

Let us raise in grateful praise,

As we stand beneath the arching

Of our Century's crowning days.

List the oratorio glorious,

From the hills that round us stand,

God has led us through the Century,

Still He holds us by His hand.

Henceforth, evermore, forever,

God around His people waits,

Cares for this, His chosen temple,

Watches His own Zion's gates.

Our God, our Fathers' God we wait

Within Thy courts to-day,

To consecrate our lives anew,

And for Thy presence pray.

We love the Church, this dear old Church,

Whose aisles our fathers trod,

All full of sacred memories

Of loved ones with the Lord.

We love the hymns, the dear old hymns

We learned in childhood days,

The hymns we sung in the old Church,

With voice of prayer and praise.

"Thus far the Lord has led me on,"

"There is a land of pure delight,"

"All hail the power of Jesus' Name,"

"While shepherds watch their flocks by night."

Full oft from out His Church below,

Unto His Church in Heaven

The Master comes to take His own,

The treasures He has given.

So many dear ones gone before

Who gathered with us here,

They live with us again to-day,

We feel their presence near.

The sainted Pastor's tender face

Seems smiling from above

Over the Church for which he toiled

With great, exceeding love.

His presence still seems o'er us brooding
 Amid these scenes so sweet and fair,
 Filled with his life and holy service,
 His cheerful spirit, love and prayer.
 Still upward, round by round his life-work,
 Waiting to hear the Master's word,
 Till on the shining golden stairway
 He met the angel of the Lord.
 Like the fair stream, pure, silent, flowing,
 Marking its path with living green,
 Was the true life whose loving service
 Is still in lives he served oft seen.
 His living monument is builded,
 We look around us and behold
 Where he has wrought his work so noble,
 More lasting than in lines of gold.
 As shrubs cut down in dew of morning
 Long after keep their fragrance sweet,
 So deeds of love in living essence,
 With rare perfume the years repeat.
 The beauty of his life still lingers,
 A pure light o'er his name to shed,
 His works do follow—deeds of blessing,
 A crown for the beloved dead.

Still from the Past so tender we love to linger o'er,
 We turn to face the Future rising for us before.
 All wondrous is the vision our eyes behold to-day,
 'Tis glorious to be living, to walk the King's highway.
 The pulsing air seems vibrant, with inspiration rife,
 We feel its holy impulse, the more abundant life.
 The Lord of Life has risen, His glory fills the earth,
 The world's bright Easter morning now shows His glory forth.
 With light the heavens are flooded, new worlds of thought are found,
 Wide open doors of knowledge o'er all the earth abound.
 Behold the Orient glowing, the King of Day comes forth,
 The sunrise gold is flooding the newly wakened earth;
 It shines upon wide prairies, gilds lofty mountain height,
 The Orient is radiant, Pacific shores are bright.

Nearing the Century's summit we mount from height to height,
 Facing its open vision, its full electric light,
 We hail with joy the coming, we children of the King,

We go to meet the morning, our hearts glad tribute bring.
 Onward, still onward pressing with ever upward trend,
 Till dawns the morn of glory, whose day shall have no end.

With-every step we take we higher rise,
 The slope is upward, whither lies our way.
 The line of vision a new level strikes
 As pace by pace we mount each new-born day.

On everything the dew of morning hangs,
 Each breath we draw with sweetest fragrance rife,
 The thrill of inspiration fills our souls
 With bounding pulse of new upspringing life.

Heart answers heart and soul to soul responds
 As we keep step with joyful upward trend,
 Our eyes are fixed on sunlit mountain tops
 Of aspiration, which enchantment lend.

A summit gained, a smooth green table-land,
 Which this glad day our feet with joy have trod
 Grand reaches still before with sunset gold—
 Beyond the sunset are the Hills of God.

O'er them the everlasting morn shall rise,
 The gates will open, we shall enter in,
 To the dear presence of our Master, Lord,
 To grow in love with Him we loved unseen.

And may this goodly heritage
 We have received from God's own hand
 Transmitted still by us, be left
 For those who in our places stand.
 Ne'er may the candlestick remove
 Of this dear Church from out its place,
 Its light ne'er dim, but still shine on,
 Fed by God's never-failing grace.

With growing radiance year by year,
 From century to century still,
 May its pure shining show to souls
 The way to Heaven, the Father's will.
 The love of God, the Father,
 The grace of Christ, the Son,
 Communion of the Spirit
 Be yours till life is done.

Extracts from Letters.

READ BY MR. HOSMER, CLERK OF THE CHURCH.

Mrs. Keziah Payne Barrett, 86 years old, of Belleville, Ohio.

I don't know as I can contribute one item that would be of interest to your coming centennial, but can well remember much of the history of the dear old church on the hill, which my father and others selected as a suitable location, it being a sightly place. I can't tell the dates.

I was born in April, 1809, and my earliest recollections of a preacher was that of Rev. Caleb Knight. He was a favorite preacher with many, and in particular of my mother, and she, being a member, had us children baptized. We were brought up to go to church and reverence the preacher, and he was called a sweet preacher, but moderate in all his movements, celebrated for long prayers and sermons. I well remember many a winter our team was harnessed and the family went to church in the morning, carried a little lunch for dinner, also a little tin foot stove, encased in a wooden frame, and in it a pan of wood coals and ashes to warm our feet, and during the one hour intermission at noon, sent some one to the hotel to recruit the pan of coals, and then was ready for the afternoon service, and many a time did not reach home till the sun was setting, but we had heard two excellent sermons and two long prayers in a church with no fire, standing on a hill that took the wind from every quarter. The church then was divided into pews and ours was located in the north-west corner, with old Mr. Wentworth as seat-mate. I presume Mrs. Dea. Clark can tell you how she and I sat there shivering all day, times innumerable. After Mr. Knight, they had no settled preacher till the Rev. William Hawley was settled. He was a well edu-

cated, active business man. During his administration the church underwent repairs, and, though opposed by some, stoves were put in, which made it more comfortable. He preached many an evening at my father's house (instead of the school house), as I had a brother that was an invalid from rheumatism,—name, Daniel Payne, who was a member of the church. He died in January, '26. The funeral was attended at our home, Mr. Hawley preaching a sermon, as he also did at the funeral of my father, in December, '34. He was a very bigoted, rigid man in the Calvinistic doctrine and did not fail to preach it, and I was brought by mother to take the pill.

I will here quote a little of my own history: In the fall of '24, I think, Charles G. Finney, an evangelist from Oberlin, preached three evenings in succession in the old church, and I went to hear him. Mr. Hawley discarded him then as preaching "New Measure" doctrine, and told me, while in conversation on the subject, that he did not want a Finney, Burchard or Stone of Oberlin to make revivals for him. Well, he was our pastor in December, '28. He officiated at my marriage to Haskell Barrett, and in July, '30, buried our only child at seven months old.

Early in the fall of '33, a Mr. Stone, an evangelist from Oberlin, came to Dalton, held a meeting there, and a great revival followed, and they hired him to preach six months, and my husband attended some of the meetings in Dalton, and the first of November, '33, we were both, by God's grace, brought into the full liberty of the gospel, and could see a fullness in Christ to save all that would come to him on the terms of the gospel. Mr. Hawley preached, talked and expostulated with us but we could not see as he did, though supported him for three years later, and in '36 took up our cross and united with the Methodist church in Dalton.

Mrs. Myra Hinsdale Brewer, of Le Roy, N. Y.

Memory extends to my early childhood. There was a committee appointed annually to reseat the congregation that worshipped there. Such men as Mr. Huntington, Mr. James Wing, Mr. Tyler, Mr. Adams, Mr. Merriman, Dr. Abel Kirtledge, Mr. Oliver Colt. The elderly people were given seats near the pulpit. Major Emmons, Deacon Bassett, Deacon Clarke, and many others I could mention, with their families, occupied the square pews in the *meeting house*, as it was then called. Mr. Hawley was then our minister. He carefully tended his flock. Elder Jackson, who was the Baptist minister, wished to exchange pulpits and Mr. Hawley said, "No, we must not let the bars down," so there was no exchange. The bars are down—we are partial to our own home church, the Congregational, yet we can worship with those who love our Saviour truly and sincerely, of whatever denomination, who take the word of God as their guide in all the varied duties of life.

I am truly interested in the review of the life of the Congregational church in Hinsdale.

Mrs. Flora Hawley Putnam, of Rosamond, Ill.

The memories of my childhood, that I passed with my father at the old parsonage and farm in Hinsdale, are very clear, and many of them very precious.

Seventy years ago father depended somewhat upon the farm, as well as the salary he had from the parish and church. He kept sheep and cows, and raised wool, and made butter, more than was used in the family. He did not labor very much himself upon the farm. The study was his place first; the farm was secondary. The wool and flax that came into the house to be spun and wove, and made into cloth, is very clear to my mind now; but this was soon changed, and the loom and the spinning wheels stood idle in the garret of the parsonage.

The ministers and agents for various causes of benevolence, who were entertained at the parsonage during those early years, felt that they got a little inspiration from the bottle; and there was one that stood there for a short time, but it soon disappeared, never to be replaced, for father was, even in early days, a strong temperance man.

I call to mind many of the ministers with whom my father exchanged. There was Mr. Jennings of Dalton, who had a long pastorate there, and was often at the parsonage. I learned to know him very well. Indeed, to know him once, was always to know him, and to remember his eccentricities. Then, there was Dr. Dorrance of Windsor, Brewster of Peru, Dr. Sheppard of Lenox, who, after seeing, and hearing him pray, we would remember, for he was a man "mighty in prayer." Then there was Nash of Middlefield and Balentine of Washington. The ministers settled over those Berkshire churches were mostly there for life.

I call to mind many young men who studied with father, and fitted for college:—John Russ, John Bisbee, Eli Adams, and many others at different times.

He was very much interested in the public schools of Hinsdale, for the many years he was there, and he did all he could, which was much, to promote their interests.

He loved the church and people of Hinsdale very much from the start; and when the revival of 1827 commenced (which I well remember), and brought so many heads of families into the church, it seemed to bind them in a bond that could not be broken. He loved them to the last, and when the time came for separation, he went away sad and sorrowing. He lived but a few years after, in poor health, and died in Sunderland, having given up the ministry in 1854.

I, and my older children, remember with a good deal of satisfaction the church and people of Hinsdale (my native place) and may the next century of its existence have within it as

many noble and Christian people as it has had in the past one hundred years.

Mr. and Mrs. Edwin W. Hume, of Manteno, Illinois.

We most sincerely regret our inability to be with your people and enjoy the exercises of the day. Here permit me to say that my wife and myself have always been most interested in the affairs of your church and people since leaving them many years ago.

We have, from time to time, taken notice through reports, etc., of the growth, prosperity and liberality of your congregation and people, with pleasure.

We assure you that we shall be with you in thought and sympathy.

Mr. Eugene H. Paddock, of New York City.

My recollections of the church date from the year 1854. The edifice was then located on the hill, and as a child I was a regular attendant for one year, and very distinct are my memories of the interior as it appeared at service Sunday morning,—the reverent spirit of the worshippers, the choir, the preacher,—I remember them all, and I should esteem it a great privilege if I could be present August 28th.

The Hinsdale Congregational church, like many another church of New England, has been the means of building up Christian character in the family and in social life. Its influence was strongly felt in the little household at Hamilton, where my mother watched over her little flock of six children, faithfully endeavoring to instill into their minds the principles of faith and doctrine that she herself had been taught in the Hinsdale church.

I acknowledge with deep gratitude my obligations to that church. May it continue to prosper and may those who bear the burdens of caring for it be richly blessed in their work and labor of love.

Rev. Fr. D. F. Cronin, of Hinsdale, Mass.

You have reason to rejoice and celebrate with all pomp and ceremony the ripe and vigorous age of your church in this town. I rejoice heartily with you on this interesting occasion, and although I may not be present with you, I wish you every prosperity and good fortune.

Rev. H. C. Haskell, Missionary at Samokov, Bulgaria.

It would indeed give me very great pleasure to be with you at the celebration, but as that may not be, I shall be much pleased to be represented by a brief letter. I say "brief," because however long I make it, it will still be short considering the interest I feel in Hinsdale and the rush of recollections I would like to give in it.

I went to Hinsdale a boy of seventeen, in April, 1853, to "fit for college" at the Academy. My uncle, P. K. Clark, had been called to the pastorate there I think the year before. At the head of the Academy was Prof. I. N. Lincoln, whom I esteem as one of my best teachers and friend—a rare man, of blessed memory.

At the end of freshman year at Williams our class gave him an ebony, gold-headed cane with the motto, "Serves in cælum vedeas," but alas, this was not the will of the Heavenly Father, for, as you know, he died quite young, I think in the summer of 1862. He was a thorough and enthusiastic teacher. I have very pleasant memories, too, of his successors, Mr. Goodrich and Mr. Lombard. A good number of my fellow students were fine fellows, whose friendship I love to recall,—“Charley” Peirce, Apthorpe, Elmore, Parsons, Barrows, William A. Lloyd, (not to be forgotten) and my special friend of those days, George Wright. There were others with whom my acquaintance was shorter. Some of the young ladies of the school, too, I remember with much interest, as those of Dr. Kittredge’s family, of Marshall Peirce’s and others.

But my memories of the place are not altogether of the

Academy, (thankful as I am for the years of sound Christian education it gave me). How I love to think of the Christian privileges I enjoyed in the old church there on the hill and in the prayer meeting in Emmons' Hall. There I got the use of my tongue in public prayer and "remarks." What a fine neighborhood that was, too, "on the flat" where we lived,—the Emmons families, Dr. Kittredge's, Mr. Colt's, Deacon McElwaine's, Mr. Barrows, Deacon White and Deacon Prince in the stone house, some whose names have gone from me, and dear Mrs. Charles Wright's, whom I can't forget. Then Abel Kittredge's and others on the road to school. Two winters I taught school in Hinsdale, one in the "North woods," and how I did enjoy my acquaintances there—Mr. Lysander Francis and his good father and mother, Deacon Clark and his two sons and families, Marshall and Erastus Peirce and their families, Elijah Wentworth and family, where it was a delight to board, or even spend a night on returning from singing school. *That singing school* too, I have always been *thankful* to the Hinsdale church for. My second winter I taught in the Depot district, and there I found some choice families:—Mr. Plunkett's (whose son George I am gratified to find hasn't forgotten me yet), C. J. Kittredge's, Mr. Putnam's over on the hill, some of the factory hands, and Deacon Nash, Mr. Davis, and a good number whose names in these few summers have escaped from me, though I trust they are written in the "Book of Life."

As my uncle was pastor, he introduced me to families I might not otherwise have known. I recall several in the "Cheeseman" neighborhood: Deacon Hinsdale's, the Parsons, Mr. Goodrich's, (who was a Methodist, if I remember rightly) whose son Chauncey was a school and college friend—and who made maple sugar to make our mouths water. There were others over that way, too, whom I can't now recall. Well, my memories of old Hinsdale are very pleasant, though I suppose but few of the men and women of forty years ago are there now. How I would like to thank them for the school privi-

leges I there enjoyed, (but for that academy I would never have known Hinsdale), and for the church privileges, and the personal friendships. I trust they will be renewed in the better land where

"Those who meet shall part no more
And those long parted, meet again."

I was then in my youth and everything was fresh. How I enjoyed those hills and seeing the cars glide through the valley from my study window; and picking the blackberries! More blackberries and larger, sweeter, more luscious ones I never found.

Of course my situation in the family of my dear uncle, of blessed memory, was a sort of indispensable condition of the profit and pleasure of my Hinsdale life. Some of my friends here say I am a "Puritan of the Puritans,"—and such seemed our Hinsdale church to me in the days of yore. Not that I esteem Puritanism perfect—(see how my Puritanism comes out, right in this letter of friendship!) but we Puritans must strive without ceasing to attain to the meekness and gentleness, and loving kindness and tenderness and sympathy which were shown so perfectly in Christ.

It may not be out of place in closing to say a word of my family and work. We were in America fifteen years, (1872–1887) and since the last date have been here,—*i. e.*, my wife and I. Our son, Edward B., (twenty-nine years old) took his course of study at Marietta and Oberlin; was married nearly four years ago and came out here; is located in Salonica, and has one child. Mary (some four years younger) studied at Oberlin, came out here in 1890, and is a teacher in the Girls' Boarding School in Samokov. Harry (twenty-one) is about to enter senior year at Oberlin. I have been teaching and preaching since coming back here, and since 1890, have been "Director of the College and Theological Institute" here. It gives a seven years' course, and fits men for the ministry.

There are agitations and commotions in the political world

here. Stambouloff, their greatest statesman, was brutally fallen upon in his carriage, in Sophia, and murdered, (or so badly wounded he died on Thursday) we hear on last Monday, near evening. But, "The Lord reigneth, let the earth rejoice." And now in saying good-bye, I assure you, Hinsdale friends, of my warm interest in the welfare of your town and church, and of my prayers for God's special presence on your festal day, and His continued blessing for the hundred years to come.

In the bonds of Christian love.

Hon. James White, of Williamstown, Mass.

I regret exceedingly that, on account of ill health, I am unable to accept your very kind invitation to be present at the Centennial of the Hinsdale Congregational church. I have very vivid recollections of the deep interest my parents and grandparents had in constantly attending upon its ministrations. For myself, I cannot forget the doctrinal preaching of Rev. Mr. Hawley; the Calvinism I heard from him wrenched my soul and caused me great suffering in my early youth. I do not cease to bless the Lord that my children did not hear it.

I remember Mr. Banister as a gentleman and Mrs. Banister as an ideal minister's wife.

To Dr. Edward Taylor I am ever grateful, as the human instrumentality in leading me into the kingdom. He also encouraged me to unite with the church my first term in college, which was of great help to me.

Rev. Perkins K. Clark had the misfortune to come to the church when the question of removing the meeting-house was under discussion. Many who lived in the West village took no interest in his coming because they wanted the question of removal to be settled first. He was an exceedingly fine scholar, had been a tutor in Yale college, and was the intimate friend of Rev. Joseph P. Thompson, D. D., LL. D., then pastor of the Broadway Tabernacle, New York city, and for many years one of the most eminent men in our denomination. I have

occasion personally to remember Mr. Clark because he married me to the very best woman ever raised in the Hinsdale church.

The Rev. Dr. Twining brought to the pastorate great intellectual ability and a fund of good humor. He contributed very greatly to my father's enjoyment by loaning him such books as "The Sermons of Dr. Bushnell."

Dr. Flint was my classmate and for three years my roommate in college, and always my intimate friend. He came from a godly family, was a good preacher, and an eminently spiritual man.

As for its present pastor, the church never had a better man for its minister.

With such a line of pastors, it would be expected that the membership would include, as for the most part it surely has, the financial, intellectual and social strength of the town. Certainly, for the last fifty years, the church has not ceased to have men of uncommon ability and Christian character.

My hope and prayer for the church is that in the century to come its high standard may ever be maintained.

Mr. Ralph H. White, of Boston.

Received your kind invitation to attend the Centennial Anniversary of the Congregational church at Hinsdale, and while there is great doubt of my being able to attend, (which I very much regret) I extend to the good people of Hinsdale, and particularly to those accustomed to worship in this historic church, my hearty congratulations. At such a time my thoughts naturally revert to my boyhood days, and the pleasant years I lived in this beautiful hill-town pass before me as a panorama, full of the beauties of nature and the exquisite loveliness which the Almighty so generously bestowed upon this section of the Berkshire Hills.

To me it seems almost as yesterday, when on every Sabbath morning I was required by my good father and mother (who now rest peacefully in your burying ground) to put on my

Sunday clothes and usually walk to this ancient church, then situated on what was called the flat, but singular enough our forefathers were particular to build their churches upon what seemed to me the highest hill they could find. I have no doubt they reasoned that exercise was good for the body if not for the soul.

No one who has not baffled with the storms and adversity of an active business life in a great city can realize the pictures that come to one's memory when he looks back to his boyhood days passed as mine were among the Berkshire Hills. I seem to see the sparkling and pure water of my favorite trout brook where I have strolled many a mile in peace and happiness even if I didn't catch a fish, and the still and quiet meadow stream where I caught my first mink. All these things and many more remind me most forcibly of those happy days never to return to me again.

It seems almost incredible to me that this good old meeting house has lived to be one hundred years old, yet such is the fact, and while many of those who knew me in my childhood have passed on to a higher and better life, I cannot close this letter without wishing all those who take part in this Centennial my best wishes and God's blessing.

It has occurred to me that a church one hundred years old ought to have a new coat- of paint. I therefore take great pleasure in enclosing my check for \$300 for that express purpose.

GIFT OF MRS. ZENAS CRANE, OF DALTON.

The officers of this church, in behalf of the church and society, desire to express their thanks to Mrs. Ellen Kittredge Crane, a former member of the church, for the beautiful marble clock recently given and placed upon the front of gallery.

Former Pastors Deceased.

REV. JOHN LELAND AND REV. CALEB KNIGHT.

BY MISS SARAH BOWEN.

Without observation, without the presence of the great or honored, or the voice of choir or harp, with only vows and simple faith, this church was formed, one autumn day, a hundred years ago, yet a mighty power for good was set in motion.

We, their successors, have kept the faith of our fathers and still as members of this *now* ancient church, serve

“ Our father’s God
From out whose hand
The centuries fall like grains of sand.”

This prosperity has been due, in a large measure, to the consecration of the pastors, who, one after another, have ministered to this people in holy things. While it is true that “in the long succession from first to last, every life speaks and is heard” these good men have, in a peculiar manner, impressed themselves and their uplifting faith upon their hearers.

The shepherd who first felt responsible for the little flock was the Rev. John Leland, who had then for thirteen years faithfully served the mother church upon the hill, afterward, at his suggestion, called Peru.

In the beginning, every fifth, and at other times every third or fourth Sabbath, he came to this distant part of his field and for four years he preached in private houses, in the school house, and for some months in a barn.

In 1799 the present church edifice was completed, and for two years more Mr. Leland, oftener than any other, sowed the precious seed by the wayside and from this pulpit.

And the good parson was, in his sphere, a *notable* man. He descended from an old English family, with an heraldic coat of arms and the significant motto, "cui debeo fidus." To what I am indebted, I am faithful. But his ancestors came early to America, and he was born into the household of a Massachusetts farmer and enjoyed an early education only sufficient to enable him to succeed as a schoolmaster.

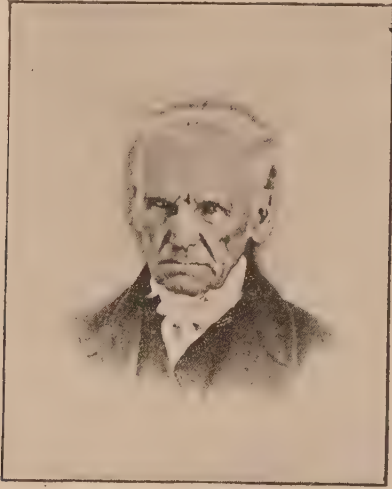
When thirty years of age, at the beginning of the Revolution, he held a captain's commission and led his company at the battle of Bunker Hill. Before the close of the war, however, he was deeply impressed with a desire to become a gospel minister, and after many delays while trying to make amends for a lack of classical training, he was ready for his work.

When he came to his first and only pastorate in Partridgefield he was nearly forty years of age, and for nearly another forty years he labored with efficiency and success.

Although a man of humble life and influenced by the temptations and discouragements of his lot, his biographer has left this testimony. "He soon became one of the most successful preachers and his church one of the largest, most united, and useful in the vicinity. As a guide to immortal souls, as an example of kindness and fidelity, as a vigilant watchman on the walls of Zion and as a most useful member of *civil* society, his praise was in all the churches."

Mr. Leland's stated salary was \$200, and he had, beside, a small farm, but he was so engrossed in ministerial work that from it he derived only a scanty income. Surely he received the promised "needful things" while seeking *first* the kingdom of God, for he lived comfortably, trained seven children, giving to each a common education and to the youngest a college course, dispensed liberal hospitality, wore fine silk stockings and silver knee-buckles on important occasions and owed no man anything. Yet he must not be allowed to bear off all the honors, for his wife, Hepzibah, "was of price above rubies and the heart of her husband safely trusted in her."

Mr. Leland's special responsibility for the church at West Parish ceased when in 1802, it was ready to welcome a pastor of its own. The original membership had doubled and, with its new meeting house, success seemed assured.



REV. CALEB KNIGHT.

The pastor-elect, Rev. Caleb Knight, was a native of Lisbon, Connecticut, was graduated from Williams College, and had just completed his theological course with Rev. Dr. Backus of Somers, Connecticut, when, with his bride, he came to cast in his lot with this people.

The names of the neighboring clergymen who were invited in council to ordain and install the young candidate are still familiar in our homes. They were the Rev. Messrs. Collins of Lanesborough, Dorrance of Windsor, Pomeroy of Worthington, Ballantine of Washington, Nash of Middlefield, Leland of Partridgefield and Allen of Pittsfield. Thus being set apart, the new minister hopefully commenced his labors.

Instead of the training of the Sunday school and the Christian Endeavor Society, the youth of those times were taught

the Westminster Catechism and recited it on Sunday evenings, or when the minister called, either at home or at school.

Mr. Knight enjoyed this feature of his work. On the occasions of his frequent visits to the school on Maple street, after receiving the respectful salutation of the pupils, he was accustomed to continue the exercises by asking the trembling occupants of the nearest bench "The chief end of man," or to define "sin" or "sanctification." The answers were sure to be promptly and correctly given.

At church, the pastor proclaimed his message to old and young. Although the gem of truth had sometimes a cumbrous setting and the ninthly of the sermon coincided with the ninety minutes by the clock, yet the message *thus* presented was gladly received except, perhaps, on a sultry August afternoon, or when the Thanksgiving turkey was growing cold at home.

So, during the opening years of this wonderful century, through a period of religious declension fostered by French infidelity, through a second war with England, when the camp nurtured vice, when party feeling ran high and times were hard, this godly man served his people and his country by keeping his faith intelligent and bright and preaching the simple gospel to needy souls.

Mr. Knight's salary was \$366.66 2-3, but it appears that when his expenses grew larger, this sum was insufficient, and, becoming financially embarrassed, he asked for an increase. As the town did not vote to do this, he resigned his charge in 1816; however, as a token of friendship, he was afterwards presented with \$200.

During his fourteen years of faithful labor, the membership of the Hinsdale church had increased to one hundred and ten. Mr. Knight spent several years in Home Missionary work and had afterward three pastorates, one of which was in Washington, in this county, from 1826-1836, when he sometimes revisited his first charge and preached again in this pulpit.

At last his work on earth was done, and, like Parson Leland,

he received the loving care of his children and was gathered to his fathers in a good old age.

These pastors long ago dead still speak to us. Their influence has been constantly repeated during the two succeeding generations and is felt in the lives of many who are here to-day.

We rejoice in the good they were enabled to accomplish and in the assurance that to each was vouchsafed the reward which only consecrated souls can win. "An honored life, a peaceful end, and Heaven to crown it all."



REV. W. A. HAWLEY.

REV. WILLIAM A. HAWLEY.

BY HON. C. J. KITTREDGE.

Rev. William Augur Hawley, the second pastor of the Congregational church in Hinsdale, Massachusetts, was born in Huntington, Connecticut, April 23, 1788. It is recorded of him that "In early life he was uncommonly fond of study and consecrated himself to the service of his Master. This circumstance, in connection with others, induced him to enter upon a course of study with reference to the ministry."

After graduating at Williams College, in 1816, he studied theology with the Rev. Dr. Catlin of New Marlboro, Massachusetts. He was ordained and installed pastor of this church July 16, 1817.

He was to receive an annual salary of \$450, besides a settle-

ment of \$400, to be paid in four annual installments, counting from his ordination; the last installment being due in July, 1821.

In March, 1821, he addressed a communication to the town, which has been preserved. Although somewhat lengthy, it so clearly shows his unselfish regard for, and appreciation of his people, also something of the contrast between the condition of minister and people then and now, it may not be inappropriate to present it on this occasion.

COPY OF ORIGINAL DOCUMENT NOW ON FILE.

“TO THE INHABITANTS OF HINSDALE,

Respected Gentlemen.:—In the good providence of God four years have nearly revolved since we entered into the interesting relation of minister and people. In reviewing the past, I am constrained to acknowledge the goodness of Him who rules over all, in preserving to us so good a degree of peace and mutual friendship; at the same time I feel myself bound to acknowledge with gratitude the kindness and liberality of the people, and also their punctuality in meeting their engagements. Considering the change of the times, in the fall of the price of produce, and the embarrassments which this has imposed in business and calculations made previously to the change, these have exceeded my most sanguine expectations. I also consider that this has been done when the people have been subject to an unusual burden in supporting the unfortunate poor. This with the change of times has caused a great disproportion compared with former years, between the amount of taxes to be paid and the means of paying them. Whilst it has been more difficult to raise money, the amount to be raised, instead of diminishing, has rather increased. Though I have every reason to believe that the inhabitants of this town are cheerful to bear their part in the public burdens, and will ever be forward to support the public institutions and defray the public expense incurred by objects that are the praise of an enlightened country: though I have every reason to believe this: yet my own judgment teaches me that it is highly important to accommodate the public burdens, as much as may be, to the ability of bearing them. If money has become more valuable, it is reasonable that a less sum should be required to answer the same object.

Indeed it is apparent that when the means of subsistence are cheaper, the expense of living must be diminished. These considerations have led me to think it expedient to embrace this opportunity, when the inhabitants of this town are convened to provide for the public expense of the current year, and submit the following statement respecting my own circumstances.

Most or all the gentlemen present here, doubtless know, that when I settled here, I was destitute of property. The expenses of my education had consumed my small patrimony and the small earnings saved to that time, except what was in my horse.

I had therefore to commence the support of my family on the provision made by the town. It has ever been an object with me to live as prudently as possible in my station. It will not be necessary for me to go into a detailed statement of my expenses from that time to the present. I would, however, observe that the expenses of the first year fell but a trifle short of the whole amount of my salary. Since that time, I have kept no particular account. Two years ago this present spring I purchased my place, for which I bound myself to pay fourteen hundred dollars. Of this sum, aided by the settlement, subscribed by individuals, and raised by the town, I have been able to pay seven hundred and fifty dollars, and the interest; six hundred and fifty dollars therefore remain to be paid in the following installments, two hundred next fall, two hundred the fall after, and two hundred and fifty one year from that. I should also observe that these notes are so circumstanced that I shall be obliged to pay them at the time, that is, it will not be practicable, owing to circumstances, to negotiate a delay of payment for any length of time. Besides these debts, I find myself now involved in smaller debts due to individuals, to amount of one hundred and twenty-five dollars or thereabouts, perhaps a trifle over this.

These small debts, according to the expectation of my creditors, must be paid within the current year. Gentlemen will understand then, that the amount of my debt now is seven hundred and seventy-five dollars, exclusive of the interest, which is to be paid annually, and that I am under obligations to pay three hundred and twenty-five dollars of this debt, with the interest on the six hundred and fifty dollars, this year making the amount to be paid next fall three hundred and sixty-four dollars. It perhaps ought to be stated that there are other little debts now due, which are not brought into the account, because I have money due me to an amount sufficient to balance them.

It will be perceived that the demands against me, taking into consideration the support of my family, are sufficient to consume all the monies due from the town at the expiration of the year closing next July. But trusting that with the blessing of God, I may be able to make a shift in some way without specially injuring my creditors, I have judged it expedient to relinquish the remaining installment of my settlement, and do hereby relinquish to the town of Hinsdale the installment of one hundred dollars, due next July, it being a part of the settlement then to be paid, and this shall be a certificate of the same.

In justice to myself and the people of the town, I would say that I am not induced to make this relinquishment by any complaints made to me,

but from a deliberate consideration of the circumstances of the times. So far as I know myself, I wish to live with the people of my charge and not upon them.

If they suffer by unavoidable changes, I would bear my part with them, and judging from the past, I am persuaded that they would wish no more. Still it must be acknowledged difficult to manage with salaries in such a manner, that they shall always be equally light to those who pay, and sufficient for those who receive. But on this subject I need not dwell.

Wishing you peace and prosperity I remain your obedient servant in the gospel.

WILLIAM A. HAWLEY.

March 12, 1821."

He was endowed with good powers of mind and body, which he assiduously cultivated for enlarging his influence and usefulness. Many young men prepared for college or the ministry in his study: some of them are well remembered, particularly that excellent man, the late Rev. J. H. Bisbee, who often in later years preached from this pulpit, and was always heartily welcomed, and highly esteemed by church and people.

He preached two written sermons on Sundays, besides others at lectures and funerals. His sermons were Biblical and showed he had intense faith in the Word of God. His interpretation of scripture, and earnest exhortations at the weekly conference meetings, are remembered as instructive and impressive. He aimed to secure the intelligent assent of his hearers to the truths of Christianity and their complete consecration to its service.

He heartily embraced and emphatically preached the faith adopted by this church at its formation.

His preaching and life contributed much to the prosperity, stability and liberal character, which have marked the history of this church and people.

From published records made by himself about 1828, it appears that in the winter of 1818, a revival of religion was experienced pretty generally through the town, which resulted in the addition of about thirty to the Congregational church and several to the Baptist. In 1821, a second revival was ex-

perienced which brought into the Congregational church about twenty-five.

These revivals produced a very visible and important change in the state of society. The refining influence of religion was spread very generally through the town; many of the most respectable and influential youth were brought into the church, and hopefully under the sanctifying power of divine truth; a new impulse was given to charitable exertions for the spread of the gospel. In 1827, there was a third revival more general and powerful than either of the others, which resulted in the addition of fifty to the Congregational church and a few to the Baptist and Methodist.

Efforts to spread the gospel have kept pace with the advancement of religion, and societies are systematically patronized for the great object of sending the gospel to the destitute.

While the record gives no light as to the human means used to secure these revivals, it is safe to assume that they resulted from his faithful preaching and labors, rather than from the introduction of "New Measure" methods—so called—which were popular with some in those times, but which he was too conservative to regard with entire confidence.

Other revivals were doubtless experienced during the later years of his ministry of which there is no special record, but the large additions to the church in 1831-'36 and '37, testify to the presence of the revival spirit.

It was during his ministry that the first Sunday school in the town was organized. The "Hinsdale Branch Bible Society," the present system of monthly and annual collections for benevolent purposes, and the present "Ladies Benevolent Society," which has carried comfort and happiness into many missionary homes in the west, had their origin in these early days, all being earnestly and ably advocated and sustained by the pastor and his excellent wife, who was sympathetic with, and greatly aided him in his labors and trials, in advancing the temporal and spiritual interests of this church and people.

He was actively interested in all public matters pertaining to the improvement of the town, especially in education and temperance, being chairman of the school committee many years, and doing much to raise the standard of education, general intelligence and good morals.

But few are present, who personally knew him, to testify from observation to his character and usefulness here, but I am sure that many, especially the like faithful pastors, his successors, who honor this occasion with their presence, have seen and appreciated its value, and will gladly unite in honoring him and praising the Lord Jesus Christ, his Lord and ours, for his faithful service here.

A lady now living in Ohio, eighty-seven years old, who was in Mr. Hawley's family many years—not a relative—replied to our invitation by an interesting letter to a friend here in which she refers to him in these words:—

“I wish to add my testimony to the goodness of one of the pastors, for there never was a better man—or a truer heart beat in human breast—than Mr. Hawley. He may have erred, but I cannot look back upon the time I spent in his family and recall anything I can censure him for or wish to have otherwise.”

There were two hundred and thirty-eight additions to the church during his ministry, seventy-four by letters and one hundred and sixty-four by profession. There were also several cases of church discipline, some of them causing serious alienations and dissensions, which ultimately led to his requesting dismission, which, to the regret of many, was granted in January, 1841, after a pastorate of more than twenty-three years.

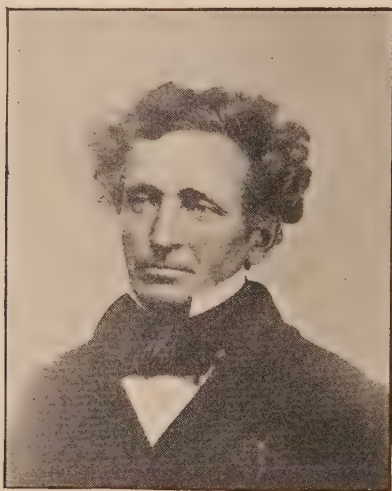
In July of the same year, he was installed at Plainfield, Massachusetts, and after a ministry of a little more than six years, was dismissed in October, 1847.

He subsequently supplied for a few years in East Hawley, and other places, as his health permitted.

A few weeks before his death, he removed to Sunderland, to spend his remaining days in the family of his son-in-law, Mr.

Brainard Smith, where he died May 20, 1854, aged sixty-six years, in the confident hope of a blessed immortality, and the reward promised to that servant who was "faithful over a few things."

He had seven children; the first born died in infancy. Six, two sons and four daughters, with his wife, survived him.



REV. S. W. BANISTER.

REV. S. W. BANISTER AND REV. P. K. CLARK.

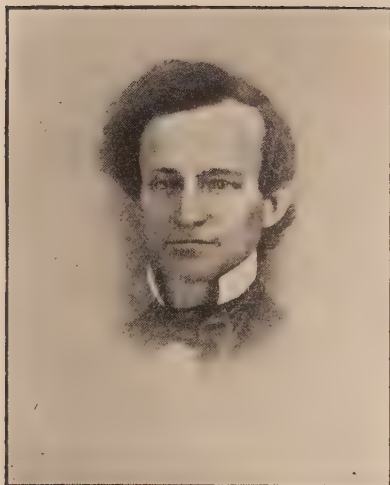
BY REV. EDSON L. CLARK.

Rev. Seth Warriner Banister was born at Brookfield, Massachusetts, January 15, 1811. He fitted for college at Amherst Academy, graduated at Amherst in 1835, at Andover in 1839, and was ordained and installed pastor of this church June 2, 1841. Mr. Banister came to Hinsdale, bringing with him his young wife, Elizabeth Emory Hurd, daughter of Hon. Roswell Stevens, of Pomfret, Conn. Mrs. Banister is still remembered

in Hinsdale with loving admiration as one of the most brilliant and admirable women who have ever filled the office of pastor's wife in this church. Mr. Banister was a man of fine personal appearance, of very pleasing manners and address, and endowed with social gifts which qualified him well for a pastor's work, and made him a welcome visitor in the homes of his people. His gifts and excellencies, however, were rather of the pastor than of the preacher, and, perhaps, coming after the strong man who had filled his pulpit for so many years, he did not find it easy to satisfy the expectations of his people. His pastorate here continued for four years. He was dismissed April 29, 1846.

After leaving Hinsdale, Mr. Banister filled short pastorates at Carlisle, Mass., Smyrna, N. Y., and Lyndon, Vt. He was installed over the First church, Ware, Mass., his last pastoral charge, May 23, 1855, and was dismissed June 1, 1857. He died suddenly at Newton, Mass., October 5, 1861.

Mr. Banister was three times married and had five children, some or all of whom are still living.



REV. P. K. CLARK.

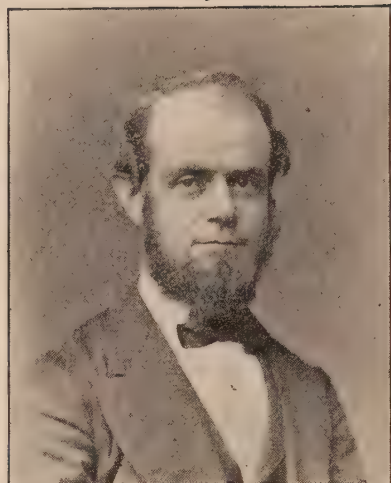
Rev. Perkins Kirkland Clark was a man of marked ability and high scholarship, and his memory is still green throughout a wide region of Western Massachusetts. I can speak of him with the interest of personal knowledge, as he died my predecessor in the pastorate of the Congregational church at Charle-mont.

Mr. Clark was born at Westfield, Massachusetts, December 10, 1811, but his father belonged to that famous circle of West-hampton Clarks, from which was sent forth so large and so able a company of ministers of the Word; among them Dr. Dorus Clark, so long connected with the Puritan Recorder, and who is not likely to be soon forgotten by the Congregational churches of Massachusetts. These Westhampton Clarks cannot be better characterized than by the fact that they established among themselves a neighborhood prayer meeting, which endured for a hundred and fifty years. Of this race Perkins Kirkland Clark was a true and thoroughbred son. He graduated at Yale College in 1838, spent one year at Andover, a year and a half

teaching at Savannah, Georgia, and was then called to a tutorship in Yale College. There he remained four years, improving the opportunity to complete his theological course. At the close of his tutorship he was married to Miss Hannah G. Avery of Springfield, who still survives him. He spent one year teaching in the Normal school at Westfield, when he was called to the united pastorate of the church at Chester Factories, now Chester, and Chester Village, now Huntington. He ministered to both churches for three years, and to the church in Huntington alone for three years longer, when he was called to the pastorate of this church, over which he was installed June 15, 1852. His ministry here, in co-operation with that prince of Christian teachers, Prof. I. N. Lincoln, was exceedingly fruitful. In the year 1853, thirty-seven persons were received into the church on profession of their faith. Through all the years of his ministry Mr. Clark was in very feeble health. This was especially true of him during his residence here. It would seem that he could hardly have maintained himself under the burden of his pastoral work without the faithful assistance of his excellent wife.

He remained here four years, and was dismissed October 22, 1855. After this he filled a pastorate of ten years at South Deerfield, and of six years at Mittineague, when, already upon the brink of the grave, he accepted a call to the Congregational church at Charlemont. He was the victim of an aggravated form of dyspepsia, which almost wholly prevented the nourishment of his system, and he died of sheer exhaustion and starvation January 4, 1872. His iron will held him up to the very last, and some of the last sermons which he preached are still remembered in Charlemont for their fervor and force.

Mr. Clark had four children, three of whom are now living: Edward Perkins Clark, now on the editorial staff of the New York Evening Post, Prof. Emma Kirkland Clark, of Elmira Female College, and Martha, wife of Rev. J. O. Rankin, of Peekskill, New York.



REV. EPHRAIM FLINT, D. D.

REV. EPHRAIM FLINT, D. D.

BY WILLIAM J. BARTLETT, OF LEE.

Fathers and mothers in Israel, brethren, sisters and friends!

We stand to-day upon the century's mount of vision, but we cannot look beyond (as Moses saw the promised land from Pisgah's top); we can only take a *retrospective* view of the way through which our Father has led us.

As I look back over seven decades of the last century, and call to mind the hosts of men of all shades of temperament and demeanor, of belief and unbelief, with whom I have passed an intensely active life, I call it one of my chief felicities, that I was privileged with an intimate and personal companionship with him, who was for fifteen years the beloved pastor of those of you who worshipped upon this historic hill of Zion. Those

of you who possess that glowing and complete memorial of Dr. Flint, presented to every family in this parish soon after his decease, will hardly expect me to add any thing of interest thereto, since I must necessarily traverse the same ground.

Please let me remind you that, while others all around the world may be thinking of our gathering here to-day, *there is one that I am sure is with us* in thought and sympathy and deepest interest. I refer to Mrs. Flint, the beloved companion of and faithful co-worker with your late pastor, during his ministry among you. Remember her in your prayers!

I met Mr. Flint first at the railway station in Lee, in the summer of 1856, when he came to take charge of our High school, and remember well the quiet reserve of manner with which he returned my greeting. Though slightly disappointing at first, I soon learned that it was habitual, and totally devoid of any assumption of superiority or pride, or even coldness and want of feeling.

It was an index that he carried continually with him a conscious sense of his personal relations to God, and his responsibility to demonstrate in each and every vocation to which, under the leadership of the Holy Spirit he might be called, *the highest type of Christian living.*

In all my long and intimate relations with him, I cannot recall a single instance where he forgot his duty, his right, or his *privilege* to be a Christian gentleman.

Of his work among us as a teacher, I can only speak from observation, and the expressed testimony of his pupils. From these sources I learn that he carried into his teaching an enthusiastic love for the labor, together with that thoroughness of research so characteristic of him in all that he undertook.

He followed no lazy routine along the line of thread-bare truths, but delved indefatigably into the depths of things to be taught, particularly into the more abstruse mathematics. He seemed to revel there. One of his brightest pupils says he

never left on their hands any problem within their course of study, until it was as luminous to them as to himself.

While discharging with singular fidelity his trust as a secular teacher, he never lost sight of the other and higher moral needs of his beloved pupils, and so great was his success in both departments of labor, that our old Academy Hill might properly, at that time, have been designated *both as the Hill of Science and the Hill of Zion*.

His whole life of six years among us, civil, social and religious, was of that well-rounded and symmetrical type that always carries with it a power for good: a power that silences the words of gainsaying and cavil.

During that time, with others of us like minded who were resident there, he assisted in the establishment of a young people's prayer meeting, which soon took the place of the weekday afternoon church meeting, and which continues to this day as the regular mid-week prayer meeting of the church, now so old as to be immemorial to the majority of our residents.

Our friend's character was the legitimate development of what I call the five points of *practical* Calvinism, which he had *settled irrevocably* long before he came to Lee. They were,

1st. The Bible; the Word of God, to be believed and studied and obeyed.

2d. Prayer; in its highest sense, communion with our Heavenly Father.

3d. The Sabbath; an actively holy day, absolutely needed for man's spiritual uplift.

4th. Giving; a cheerful *return to God*, according to that which he had received.

5th. Temperance; total abstinence in its most rigid personal application.

It was a sad and tearful day when, in 1862, he left us to accept a more important call to teach the High school at Lynn. That call came to him so unexpectedly, and backed by such

powerful appeals, that he felt as though it was the call of God, and obeyed it as such.

I made him a short visit, with my wife, when there in June, 1863, and found him just as vitally interested and enthusiastic in school, Sabbath school, and general church work as had been his constant habit while in Lee.

But the ultimate goal of his life-long desire was not yet reached. From the time when, at thirteen years of age, he heard the voice of the Spirit saying to him in more urgent tones than heretofore, "This is the way, walk ye in it," and his heart had responded with complete consecration, "Here am I, send me," he had set his face toward the ministry of the cross. Hence, in 1865, he left Lynn and entered Andover Theological Seminary. It was there that another specific call from the Holy Spirit which had been in the Divine mind for years, so occult as to be beneath his own consciousness, came to him so imperatively and impressively as to be unmistakable. This he hailed with joy.

Just at that time, on board a vessel in the port of Boston, lay a lone boy, a poor "stowaway" who had come from the Orient, led by the same Spirit, seeking celestial light. In the spirit of the convicted French infidel who cried out in agony, "O God, if there be a God, save my soul if I have a soul!" so this *sad waif, waiting and watching wearily day by day* to know what would become of him, cried out in *this precise language*, "O God, if thou have eyes, please look on me, O God, if thou have ears, please hear for me—I want to learn to read the Bible."

The Holy Spirit never makes mistakes! It is easy to trace the connection now, with the request made by Mr. Flint twenty-five years before, to the gracious Spirit, "Here am I, send me," and its complete answer in the pleadings of Neesima for spiritual light. God led this thirsty soul to *just the place He had prepared for it*. It came under the care of one whose spiritual discernment was so keen as to see at once his need,

and whose whole soul went out in earnest desire to supply the want.

This is one of those special conjunctions more wonderful than those in the natural world, and more common probably in the spiritual world, than we are wont to think. They have come to many thus consecrated souls! Possibly to every one!

The first verse of scripture that Mr. Flint taught Neesima was John 3:16, and it opened up the way for him into the "Holy of Holies."

In after life, Neesima distinctly stated that he was more indebted to Mr. Flint for his Christian teaching than to any other living man. It is hard to leave this chapter of Mr. Flint's history with this bare mention, but since I am under bonds to the inexorable time limit of fifteen minutes, prescribed for me on this occasion, I must do so.

Mr. Flint's return to Berkshire and ordination on September 19, 1867, was hailed with delight by all his Lee friends. It seemed good to have a man with such scholarly and spiritual acquirements settle again within our borders. Though not a member of the ordaining council, I was present on the occasion, and was not at all surprised to hear his clear and sharp cut answers to the questions propounded to him, revealing his *positive convictions* of the vital truths of our evangelical faith. He had no negations or doubts to parade, but held to the faith so happily illustrated by the many "I know" declarations of St. Paul.

I well remember his request that I should preach for him when he was ill, in July, 1869, and the trepidation with which I faced that especially intelligent and cultivated audience to which I was to speak in his place. I hardly knew whether to censure him for his temerity in taking the risk, or thank him for paying me so high a compliment. That he sought my advice more than once in the perplexities of life and followed it, is, however, a sufficient compliment to me.

Pardon a moment's digression, dear friends, if I pause here

just to say that I thank you profoundly for your forbearance and patience with me on that occasion, as well as on more than thirty subsequent ones during Mr. Flint's residence among you. The treatment (as physicians say) was *heroic*, but (with one or two exceptions) you bore it bravely! You could hardly have given any stronger proof of your love and loyalty to your pastor than this affords.

It is not at all strange that one with a constitution not especially robust, who had been under such severe mental tension for over twenty-five years, should have needed occasional assistance, for he could almost say, "The zeal of Thine house hath eaten me up." It was so much my province to preach *for him* that I seldom heard him. The last sermon that I associate with him was on the text, "The glorious gospel of the blessed God," a theme that filled his soul.

As far as I had opportunity to judge of his sermons, they were *logical*, *perspicuous* and *spiritual*—the highest style of preaching.

It would be doing violence to the memory of my beloved friend to represent him as perfect. His careful introspection of his inner life, however, "clothed him with humility." Still, "by the grace of God" he followed closely in the footsteps of that "guileless Israelite" whom Christ loved. He preached the gospel in no perfunctory spirit, nor from mercenary motives, but because he was *constrained* thereto, as was the great apostle when he said, "woe is unto me, if I preach not the gospel."

How much he loved you; how much he longed for your growth in grace and the salvation of precious souls among you, you will never know till in the open vision of future revelation. But I do certainly know that his burden for souls increased with each advancing year, and with such intensity, that it became a consuming fire.

In closing, I will confide to you a secret or two. Upon Mr. Flint's return from his last vacation he said, "I am going to put my soul into my work as I never have before." So in-

tensely did he redeem his pledge, that a Christian gentleman who chanced to hear him not long before his decease, said, as he came from the church, "Such preaching places Hinsdale people under tremendous obligation, and I should say something decided is going to happen here; either there will be a great revival, or Dr. Flint is going to die." An unconscious prophecy!

Thus towering above every other purpose in his service for the Master, was the *saving of souls*. It was the old cry of John Knox, "Give me Scotland or I die!" So *he* said, give me souls or I die. That desire has already been fulfilled. They have already, and will hereafter come from Lee and Lynn, from Japan and Hinsdale, and sit down with him at the "marriage supper of the Lamb." Who can doubt that he has joined the company of that prophetic throng who shall shine "as the stars forever and ever."

Ah, friends! In the light of our theme, how paltry and insignificant are all those ambitions and strivings for worldly fame and fortune, compared with the one divine purpose which moved your beloved pastor through every obstacle straight to the gate of *Celestial City* that opened to him *on your own Maple hill*.

And how strongly it certifies the eternal outreach of those spiritual possibilities within the grasp of every child of God.

Oh, people of the living God! When the time shall come, that not only the ministry, but all of God's children shall be actuated by the same burning zeal for souls, then shall the Church shine forth "fair as the moon, clear as the sun, and terrible as an army with banners."



REV. EDWARD TAYLOR, D. D.

ADDRESS.

BY REV. EDWARD TAYLOR, D. D., OF BINGHAMTON, N. Y.

With Divine beauty this century plant of God blossoms here to-day. The senior of the two surviving ex-pastors of this dear church, after many long years of absence, I have returned to unite with you in loving commemoration of its existence for one hundred years! With gratitude we note that this honored mother has age without decrepitude, that time has scored its tally upon her venerable form with a gentle hand, and that the years have garlanded her with purity and grace.

Sacred as is this occasion to you all, it is peculiarly so to me from the fact that in this very month of August, forty-nine

years ago, I here began my ministerial career. Some experiences are for the once only; the events may be repeated, but there will be no repetition of the peculiar feelings attending the first. The first ride upon a locomotive brings thrills and throbs incapable of renewal. Here were beginnings of the important events in both my public and household life. At the outset neither side anticipated a permanent relation, but our hearts were gradually drawn together and in a few weeks I received a call to the pastorate, the more surprising that there had been in the parish a chronic division. At that call I still wonder. The congregation was composed of sturdy thinkers, of artesian characters, of people broad both in the brain and in the breast. And I am perhaps not quite in such an unfortunate condition as my brother in ebony, whose deacon, having been asked why his pastor left the church, replied, "*We sent him his resignation, because his head was bald inside.*" My head was not quite "bald inside," perhaps, yet I was young, boyish, having the usual academic preparation, but absolutely without experience, and not over-stocked with gumption and piety. The parish took a great risk, but He "Who builds the blind bird's nest," was all the more tender of His flock. As for me, I accepted the trust and have ever been glad. God looked out for us all, guiding my apprentice hand to His glory and graciously inclining the congregation to turn a patient and charitable side to my many defects. Their considerate regard has followed me, in grateful memories, to this day as a sweet psalm.

Because the meeting house was being internally transfigured, our services were held in Emmons' hall, which was packed with people every time. Knowing my inability to do *smart* things, I followed the fixed purpose to do no *long* things, with the natural result that, being dismissed before they had time to get very weary, folks came again. My ordination and installation occurred February 3, 1847, having been deferred until the completion of our temple renewal. The day was one of almost

unparalleled rain and wind, yet the house was thronged. At the dedication in the forenoon Dr. Todd preached; at the ordination and installation in the afternoon the sermon was by Rev. Ralph Smith of Lee. Father Hawley offered the prayer, and, with his hands, were placed upon my head those of Mr. Smith and Rev. Joseph Knight of Peru, my nearest neighbor and my wise counselor and faithful friend. Others who participated were Messrs. Clarke of Middlefield, Norwood of Washington, Hall of Dalton and Entler of Windsor. Time's inaudible file works ceaselessly, and all these are beyond the scope of mortal vision. The meeting houses were all on the Flat, ours on its crown. Hinsdale had a church going population and our sheds were generally insufficient for the conveyances; the second preaching was at one o'clock, and averaged a larger attendance than in the morning, and, at its close, the crowd of home goers on foot and in wagons was by far the most inspiring spectacle of the week. The galleries were well filled. After an exchange with Brother Clark of Richmond, he expressed much surprise at the number of young men and boys in just their gallery. "Why, I actually counted seventy-two!" And that was no more than ordinary. Merely from the love of it, I at once began to visit all the schools, leaving mottoes, such as, "What you do, do well," "Vim," "Think," etc. These visits brought me into intimate relations with the young folks of the entire town and proved fruitful of spiritual as well as secular good. The town soon made me chairman of its school committee, associating me with excellent men, of whom I served longest with my much esteemed friends, Charles J. Kittredge and Lysander M. Francis.

During this period the Academy was built by private subscription. At its opening the golden-mouthed Dr. Sprague of Albany, gave the principal address. This was followed by several short talks, in one of which Lieutenant Governor Plunkett of Adams, expressed a hope that the institution would train its students to be common sense rather than learned. He

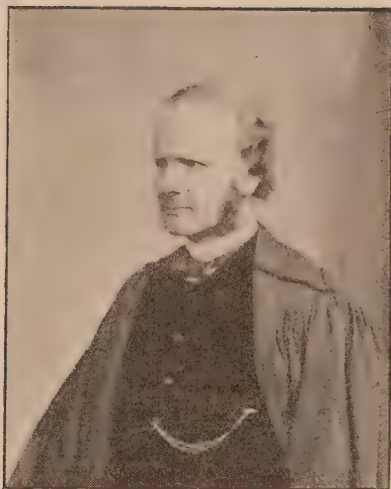
defined common sense to be the "knack of doing things." That thought proved germinal with me, as it has to multitudes to whom I have conveyed it, and to the school.

The first marriage at which I ever officiated was that of Mr. Cyril Spring to widow Anna Post; it was in Mr. Noadiah Emmons' tenant house on the Flat. When Mr. Spring came from his farm just beyond the Washington town line, it was not with the expectation of marriage that day, but his need of a house-keeper was urgent and the marriage was consummated. Some red tape preliminaries were lacking, but the knot held. The first baptism was of Isabelle Augusta Emmons, then a child; and in connection I baptized children of Mr. and Mrs. John Putnam and Mr. and Mrs. Elisha Parish. This was at preparatory lecture; on the following Sabbath I first administered the Lord's supper, at which Milo Wentworth and Mr. and Mrs. Otis Jones were received into the church, all on confession. Mr. Jones and his children were baptized. The first person whose death I witnessed was Henry Hinsdale. Only three weeks previously he called on me after his return from Cincinnati, where fever had brought him to death's door, and to my saying that I had never seen one die, he replied, "In such a large parish as this, you will not long say that." I hear now the rap on the window by Deacon William Hinsdale, which summoned me in the night to Henry's bedside. Then and there I first met death. At my coming the roll of the church contained one hundred and twenty-five names. Some of its members were absent, the majority were on the evening slope of life, and in the ranks was not one unmarried young man. At the Lord's supper the assembly was numerous, but the communicants were relatively and painfully few. There had been no special religious interest for many years. In addition to the ordinary means of grace, we had a mid-week school house meeting, in routine. On a given day, preceded by a day of fasting and prayer, the brethren religiously visited all the families, going in couples. My part that day was to speak in the

Academy and in the mills, whose wheels were stopped for the hour and whose operatives were gathered for the solemn purpose. During the autumn and winter I had been favored with a home in the kind family of Henry Putnam, on the West hill. In March Dr. Abel Kittredge admitted me to the privileges of his equally hospitable home. Here were called together every Monday evening the young people, and the boundaries of my spacious room were soon too limited for the lovely group. Ignorance is the mother of audacity. I ventured to ask married men who were not Christians to meet at my room to talk together upon religion as they did upon secular topics elsewhere. Our Saviour mercifully accepted the prayerful intent, and on the first Friday evening seven such men were divinely drawn to the place. At the close one of them followed me in prayer. After that the number increased to twenty-five. As one result seventeen family altars were erected. We also had weekly inquiry meetings, much frequented. I had, too, a "helping hour," when those who desired to be Christians came singly and were taught the how of it. The Holy Ghost has used me for hand-picking rather than tree-shaking, and the hour has proved valuable in all my ministry for bringing people to an intelligent, saving decision. Thus, all by ourselves, there was a healthy, general spiritual interest.

Upon the assurance of a medical expert that continued residence in this bracing climate would be fatal to my wife, my pastorate here ended, November 3, 1850. Following a sermon, whose tearful text syllabled our sorrow, Jer. 4:19—"I am pained at my very heart," we parted at the Sacramental table. For the first time, the church roll that day contained two hundred and one names. This is to me an occasion of both gladness and sadness; of sadness, because I am a stranger to most who are here, because it is so lonely. To find what earth holds of my own dear flock I must resort to "God's Acre" on yonder holy hill. Of gladness, because, though its personalities change, the beloved church continues "fair as the moon

and clear as the sun," its faithful pastor abides, and Christ's glorious kingdom is by both advanced. Why not another century? Let us pour oil upon the pillar, vitalizing commemoration with a consecration, not fractional but integral. With bared brow and foot, let us be an "Here am I" to the "Great I Am." Let the "Rock of Ages" be bedded into our being and the blood of the atonement beat in our arteries; let us be nerved with Bible affirmatives; let the pedigree be of Christly grace, which is better than any pedigree of imperial blood, and the brow of this church will be diademed with immortality.



REV. KINSLEY TWINING, D. D., L. H. D.

ADDRESS.

BY REV. KINSLEY TWINING, D. D., L. H. D., OF MORRISTOWN, N. J.
LITERARY EDITOR OF THE INDEPENDENT, NEW YORK.

My dear brethren and friends:

If I had addressed the audience which I see before me now when I first stood in this pulpit, I should have had to address them as brethren and fathers. I fear I cannot do that now. That is no longer the relation between us, and yet as I look back to the time when I first came here, it seems right before me. It does not seem one year away—no, not one day. All these long years have passed so swiftly. Those were the sweet

summer days of life when I first came here, each one as long as twenty days are now.

I noticed that my brother who preceded me was ordained here in August; so was I. He was ordained, I believe, on the 21st; I was ordained here on the 26th of August. It was his first pastorate; so it was mine. He says that you had a great deal to bear with in his work, that he made a great many mistakes; I suppose I did. At any rate if any one asks me whether I did or not, I shall have to reply to him as, according to the story, Daniel Webster replied to the medium who was consulting him as to whether he had made any mistakes in his political career. "Well," said he, "I did not make any in my fourth of March speech; that was all right, but I did make a few mistakes in my dictionary." Now I am afraid I shall have to admit that although in the general run of the ministry, I did my work with good intention and good heart, loving the people and loving the Master, yet I am afraid that in my dictionary I made a good many mistakes.

As I stand here now, I suppose that the great thing that comes before me is the men and the women who were here and founded this church, who worked in it and worked around it. I have often said that I never knew a more impressive congregation than that which was gathered here, row on row, in those times; the church was full; the galleries were full; there were young men and women and they were grandly devoted, I think, to the work that they had to do. I remember the men now gone; I remember the ministry of the county, and it seems to me that I ought to refer to some of the names that have not been mentioned to-day. For instance, there was that noble, beautiful man of God, Dr. Humphrey, President Humphrey of Pittsfield. I remember this of him as showing the broad humanity of the man. Once during the years I was here there occurred one of those brutal prize fights which have since unhappily become common. It was the fight between the American Henan and the Englishman Sayers. The public

were excited and roused about it, especially the brutal exhibition of cruelty and insensibility that went with it. Yet there was something in it that roused the national feeling of the American people and they sided with their man. The last man in this world that I should have picked out to have the slightest sympathy with things of that nature was that gentle, lovely, refined, beautiful spirit, Dr. Humphrey, but I recollect at the meeting of the Association in Dalton, Dr. Humphrey said that although he repudiated the whole thing and agreed with the others that it was brutal, still he could not help being drawn on by his feelings as a man and as an American to sympathize with the American champion in this case. Such was the strength of the human side of that man's character, beautiful spirit that he was.

Then there stood Dr. Todd. Dr. Todd was a phenomenal man. I don't suppose that the majority of the persons here to-day ever knew him; perhaps they never saw him. Dr. Todd was a strong-featured man. He represented the old type of force—strong, rugged, influential, and his influence penetrated every one of these parishes and gave steadiness and strength to them. He was an immensely entertaining man in the pulpit and yet there was a certain seriousness about him in all that he said. It was not only that he made people laugh or that he knew how to act out what he had to say, but along with it all he infused the elements of sense and of sobriety into what he had to say, and he seized people with a strong grip. Old Dr. Pond, the head of the Theological Seminary at Brunswick, Maine, used to say, as I am reminded by seeing in the audience a gentleman who told me the story,—Dr. Pond used to say to his pupils: "Young men, cultivate prongs, so that when you speak, what you have got to say won't slip off, but will grip people, take hold of them, hold on to them." That is what Dr. Todd did. He cultivated prongs and his influence went all through the country everywhere. It was felt here, a mighty cohesive, attracting influence, and was so way up on the moun-

tain top at Windsor, Washington, everywhere. And yet Dr. Todd was a great man for an emergency, and I am tempted at this moment to tell a story of one of his performances in New York. It was in the midst of a great temperance agitation in the State of New York and a meeting had been called in the old Tabernacle. A number of very leading men had been advertised to speak, but unfortunately they were detained. Well, the managers of the meeting did what they always do on such an occasion, they brought forward their lesser lights. The audience began to run away and it looked as if the whole thing would fall through, when, right in the midst of that discouraging condition of things, some one came up to the President and said, "There is John Todd down there in the meeting and I'll venture if you will bring him up here he will fill this house up again, and make a success of the meeting." So Dr. Todd came up to the platform. He buttoned up his coat and stood there and bent out his arms akimbo, in a way very characteristic with him, and thundered out in the midst of the confusion in a voice that sounded and resounded through the hall: "Way down in that beautiful valley—" The people stopped a little and looked around to see what had happened; there was a pause for a moment which Dr. Todd took advantage of, and then added in the same tone, "Where I got my wife—" The retreating crowd turned and began to push back a little, when the Doctor took advantage of the next pause to raise his arm and shout at the top of his voice "God bless her." That brought the crowd back with a rush. In the first silence, the Doctor went on: "And I don't mean any disrespect to any of the refined and cultivated ladies of this audience when I say that she was prettier than any of them." Well, that ended the business. The hall was filled and the address was a great success. Now that was Dr. John Todd. He possessed that kind of power and along with it he possessed a great deal of pathos, a great deal of imaginative power and a great deal of personal power.

And how shall I speak of the greatest of them all, the President of Williams College, Dr. Hopkins, whose influence went right through the county, a sweet, deep, refreshing, fertilizing stream, encouraging every young pastor, strengthening every weak pastor, building up the church everywhere, a great and mighty force for good?

Yes, and there were lesser men, other men whose influence was great and good in the county, who ought not to be forgotten. There was John Tatlock, Professor Tatlock, who often preached here. There was that blessed man, that noble teacher, Professor Lincoln; and among them other pastors in the county. They all were men who did a great and good work here. If the churches have achieved nothing more, they have done enough for Berkshire in calling these men into the county; in placing them here and sustaining them here, as examples of power and influence and fruitfulness, to show the world what a Christian training can do for a man.

I have had occasion many times in my life to observe the influence of the theological training and teaching which men have received, on their type of character. I was settled once in Providence and had in my church a large company of men who were trained under the preaching and tuition of Dr. Finney. Now the mark of Dr. Finney was strong on them, but it was not half as strong as the mark of the theology that Dr. Finney preached. And this was because in that theology he gave them a sound philosophy of life.

Now, my friends, I want to say here that the best thing you can do for a man is to give him a philosophy of life, to lay down for him a method of life, to show him what the objects of life are and what things are worth living for, and how to attain them and how to reach them. That is what Mr. Hawley did for this parish. When I came here, the working men and the working women here were pupils of Mr. Hawley. Now I don't care one cent whether his theology makes a cold chill run down your back or not, if that theology built up character, if

it made men, men; if it made women, women; if it fitted them to bear the burdens of life; if it fitted them to confront the great world and to win the victory which the apostle says is the one great victory which man can win in the world, the victory of faith—if it does this what does all this talk amount to? This is what that good man did. That good man trained men. He trained them to be honest when they were tempted to be dishonest; he trained them to tell the truth when the world was whispering to them to cut it down a little; he trained them to bear with patience the great burdens of life; to front the world and to meet death, and at last to die prepared for the great demands and responsibilities of the world to come—in short, he gave them a good philosophy of life and built on it the greatest of all constructions, a solid character.

Now, dear friends, if another theology is coming that can do that thing any better, then God be thanked for it; but if we only have a theology that sounds pleasant and sweet to men's ears, then let us fight shy of it. Let us ask the question, what is it going to do for us, for these young men and women? What are these churches going to be? Are they going to become nurseries of heroic piety or sentimental theatres where people will be delighted and have the way of life gilded with sentimentalities and fripperies and nothings? Let us go back to the theology that will make men, men.

I want to say some things about this parish. Pardon me, then, for putting it in a little more personal form. When I came to this parish I was a young man making my first essays, taking my first steps, and it was just after the great revivals of '57 and '58. Now those of you who have marked the religious history of the churches, know that with '57 and '58 and their wave of religious emotion and revival, there came a certain change in the religious life of the whole community. The churches from that time have been organized a little differently. Organization in a measure, has taken the place of inner discipline. Now let us not say a word against organization. Let

us not find any fault with enterprise. Let us not criticise in any way this active type of Christianity. Nevertheless we want to recognize the fact that it has made a mighty difference in our churches. At the time when I came to this church, that great wave of religious feeling, of revivalistic influence which resulted in bringing in this new era into the church, was just in a measure dying out in the centres. It was just coming here and in a measure this community as yet, was unaffected by it. The changes of commerce had, however, been so great, that they had brought this large structure down from the top of yon hill, in the midst of a great deal of opposition, and planted it here. The town center had moved and that had been the result of the changed conditions of life, of industry, and of trade, and of population. They found a community here which at that time was living on the old basis. The very first evening after I came here, I walked along the street and went by the post office and saw there in one of those rooms a man who was selling a new kind of light. The lamp was nothing more than this now perfectly familiar ordinary flat wick kerosene burner, but it was a thing I had never seen yet; at that time we had had no kerosene. That wonderful contribution to the comfort of our homes had not yet been made, and the first one that I ever saw, I saw down there. It didn't occur to me that it was going to make a great change in the world or in society and in the life of families and in the work that we were going to do here in this town, but it did make a tremendous difference. That little lamp lengthened out the working day, the social day in all these homes and houses, and it made a tremendous difference in the way our meetings were conducted. The meetings had been conducted before by the light of the dip candle. I recollect the prayer meetings that we used to hold around in different parts of the town. I don't quite like to hear the Flat called Maple street; I do not quite like to hear what we knew by one name now called by another. I remember there was a little red school house, which I under-

stand has disappeared from the face of the earth, where we used to have prayer meetings. Mr. Francis, who is here, will remember those meetings very well, and other people will remember those meetings, and they will remember that the people who came to them brought their own lights,—their dip candles to make the lights. There was a great deal of spiritual fervor and spiritual profit and delight in those meetings. Under the old system we had a good deal of trouble in lighting our rooms, but when these new lamps came in, the rooms were lighted easily and the evening meetings took the place of the afternoon meetings.

I could go on and talk in this way all the afternoon, but there are others whom we want to hear and I must stop. I want to express my great delight at being here; my pleasure that it has furnished material for thought, food that you ought to live on, and that from this day you should gird up your loins and go forward in the strength of the past. And I feel that while you have had noble men and women here in the past, you can raise the same here now. In the list of pastors that you have had, one of the latest on the list was perhaps the most saintly of any. I refer to Dr. Flint. Let us not forget then that Christianity as we have it now may produce its saintly characters and that God by His grace is producing them now in our churches and homes as He did in the generations to which we are looking back to-day.

ADDRESS.

BY REV. CHAUNCEY GOODRICH, D. D., MISSIONARY IN CHINA.

Home again! And all the way I have dreamed of this glad anniversary. What a joy to meet my dear young pastor—always young to me—of almost fifty years ago. I have wondered if he would still remember me as one of his boys. My other pastor, young, too, of my college years. Other dear pastors have gone to a sunnier land. We shall meet them by and by in a better trysting place. And I am glad to be here in this church. Next to China, which holds my heart, I love this church. Here I was born. Here I was given to the Lord in baptism. Here I was born a second time, a little lad of ten. Here I was received to the Christian family. In this church hands of blessing were laid on my head, and I was sent forth, a glad hearted missionary, to my life work. And now after a third term of hard and happy service I come to meet you dear friends once more. And I bring to you a greeting, as I was bidden, from your Chinese brothers and sisters over the sea. God bless you all.

What do I remember? I remember when a very little boy being penned up in one of the old box pews, the top of which was much higher than my head. Was it Parson Hawley that sprinkled the baby's head with holy water? I do not remember him. But I remember Mr. Banister. As I recall him he was tall, good-looking, rather quiet and a gentleman. That is all I remember. And then came my dear, dear pastor, the pastor of my childhood. How I used to follow his face, such a sweet, boyish, happy, loving face, that had in it a benediction for a child. And he had such hearty and such winsome ways. Dear Mr. Taylor, I remember his ordination. A boy of ten I sat in

the church on the hill through it all. As for the *words* spoken I only remember the allusion by one of the solemn ministers to the spectacles, and the great satisfaction of the preacher that the church had prepared a green curtain in the rear of the pulpit! It would be "so restful to the eyes of your pastor."

The following winter came the great revival which swept through the town, taking in old men and little children and heads of families. Meetings everywhere, and a spiritual influence filled the air. What an impression it made on me, then a little child, and how I have longed in these after years to be engaged in just such work, a desire partially gratified, but chiefly in China.

I remember a funeral of an old man, much loved by Mr. Taylor, and how, as he entered the church walking up the aisle in front of the coffin, the pastor in a loud, clear voice repeated, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." I remember, oh! how well the pastor's words of triumph, and the pastor's tears. Since the good Doctor left us, he chanced to come once again,—was it a chance?—just in time to be present at my grandfather's funeral, an old man of ninety-seven. The only preacher then in town, a good Methodist brother, had been asked to conduct the services. I think they had already commenced when Dr. Taylor appeared. When the other preacher had finished his solemn remarks, Dr. Taylor arose, and in a clear, ringing voice began, "*I am glad to be here. I always wanted to be at Father Washburn's funeral,*" and went on in a glad strain, turning our eyes upward and setting the service to music. And ever since I have understood how death to the Christian is the crowning of life, the portal through which he enters into a new, and strong, and blessed, and everlasting life.

To the Rev. P. K. Clark, of blessed memory, many of us owe a debt for *illuminating* the Catechism, which he did in a series of weekly meetings for the young people. Until then I did not know that I could be a Calvinist, and had never dared

to knock at the church door. For eight years, at each sacramental season, I had looked down from the gallery with great longing.

Since his time, I have received but little shepherding at home, having been in college or seminary, or in the land where our heads point toward the nadir now anearning forty years.

But I cannot forget Dr. Twining, the pastor of my college days. What a joy it was to receive a welcome to his study on my home-coming, and listen to his conversations as he allowed his mind to roam for me anywhither. How frank and true and fearless and kindly sympathetic he was, a valued friend in those days.

How greatly blessed has this church been in its pastors down to our beloved pastor, who now shepherds the flock with such loving faithfulness and winning power.

One other revival I well remember,—was it in '52, '53?—when many young people especially turned their feet toward the better country. There were three of us all in a single room, and one night it was suggested that we all lead in prayer. One of the prayers began thus: "O, Lord, we are all sinners." After a long pause he said, "I am done." But that night, in the small hours, he fought out the battle, and ever since my heart has carried a thanksgiving psalm for my brother's victory.

Some of the members of this church made a lasting impression on me. First among them was Deacon Nash. To me he seemed to have a solemn face, solemn manner and solemn speech, and it made me afraid to be a Christian. I was not prepared for a gloomy life. But fortunately I heard him in a lighter mood, and learned that he was a very happy man. I knew that, like Barnabas, he was a good man.

Then there was Deacon Pitt. Somewhere in the seventies he gave up the use of tobacco. I saw even then that it cost a struggle and revealed character.

And there was our grandfather who was an octogenarian when the grace of God wrought effectually in him. What a

miracle of grace to take a moral man of eighty, and reveal to him his sin and need of salvation. But I only knew how good he was, how he loved his Bible and loved to pray. Day by day, far into the nineties, he toiled up the steep staircase, and poured out his heart in prayer. And sometimes I stood below and listened.

Among those nearer to our time it would be difficult not to mention Mr. Lyman Payne, a man of clear head, firm convictions, sterling character, and warm heart. These were some of the men who left their mark on me. How many good men and saintly women from this church look down upon us to-day from their home above the stars.

But many remain to bear the burdens, men and women as good and true as any that have gone before, and I greet you to-day. For all your faith and love, and work for the dear Master, I give you joy.

I am thankful to have been born among these hills. I am thankful for a godly ancestry. I am thankful for all the friendships here of past and present years. I am thankful for the help and training of this church. I am thankful for all the missionary history of this church, your work, your gifts and your prayers. I am thankful that for three decades you have followed your missionary with love and prayers and benedictions. I am thankful that you still believe in the regeneration of China, poor China, dear China.

We look back to-day, but so also we look forward. The æon of this church is not filled out in a century, but only well begun. We must gird ourselves anew for work, joyful that ours is the unspeakable privilege to be witnesses for Him whom having not seen we love. In a little while, "such a little while" the Greek hath it, (Heb. 10:37), and one by one we shall hear the Master's "Well done," and our faces will shine with a supernal light as we enter that celestial country where our hearts have been so long.

A Woman's Recollections.

BY MRS. ELIZABETH HINSDALE HALL, OF WARE, MASS.

“When I was a boy,” writes Lowell, “all New England was a pulpit.” The meeting house was so much the community centre that no better picture of the village life can be found than the Sunday gathering at the church. Certainly no more devout worshippers ever assembled than those who gathered at the Congregational church in Hinsdale fifty years ago.

The church then stood on the hill opposite the Major Emmons homestead and in its simple, dignified architecture our fathers may have expressed their own religion, a religion which like the church on the hill top was something above their everyday life.

Long before the solemn Sabbath bell had stopped tolling the steady family horses had brought their loads, decorous New England farmers with their wives, and the solemn-eyed children. Occasionally comes a deacon on horseback with his wife behind him. The stepping stone or horse block is an imposing affair, over six feet long and four wide, with steps descending to the ground.

In winter the elder members of the family carry up the church aisle little footstoves, filled with coals which diffuse a mild and short-lived heat through the square pew in which the family is grouped.

In the pulpit sits the pastor, Mr. Hawley, tall and dark, who reads in his well-remembered deep tones the scripture lesson to the end.

Then the keen ears of the children catch the sharp little ring of the tuning fork in the choir, the humming of the note by the different parts, treble, second, tenor and bass; then the con-

gregation rise noisily, let down the seats in their square, unpainted pews, and turn to face the choir while they sing the solemn hymn or nimble fuguing tune.

The congregation still stands through the long prayer, quite the length of a sermon of to-day. How familiar the petition "May the time speedily come when the swords shall be beaten into plowshares and the spears into pruning-hooks." And this, "Bring us together, O Lord, in the after part of the day, better fitted and prepared for divine service than ever yet we have been."

Occasionally Mr. Hawley exchanged pulpits with some one of his neighbors, Parson Jennings of Dalton, Dr. Humphrey or Dr. Todd of Pittsfield, Mr. Hyde of Lee, Mr. Bisbee of Worthington or Mr. Knight of Peru.

When there is an approaching marriage the clerk of the parish publishes the bans from the gallery as follows: "Oh yes, oh yes, Marriage intended," and then follow the names of the young man and maiden. And this notice must be repeated for three successive public gatherings.

The sermon occupies an hour or more and is listened to most attentively.

Perhaps it may be interesting to look about this quiet, respectful audience and study the Hinsdale parishioners of fifty years ago.

The men are clad in coats of homespun, which, like their wives' gowns and the children's garments, were spun and woven in the family homestead, carefully cut and made by Miss Sally Pierce, to whom belongs much credit for the thrifty neatness of the Peru and Hinsdale worshippers.

Before the last garment was ready for Sunday wearing, the travelling shoemaker had equipped the family with stout boots and shoes made from hide raised upon the farm and tanned by Mr. Knight.

A travelling barber trimmed the locks of the men and boys spring and fall, and in Peru one spring great excitement was

aroused among the little boys on the side roads by the announcement that the "turnpike boys" had adopted an entirely new style of hair cutting. Now the boys who lived at the crossing of the highways or the turnpike, were of course leaders of fashion among the side road boys, and no woman of to-day could adopt a Parisian fashion more quickly than the little boys seized upon their mothers' stone china bowls, and thereafter they appeared in a stubby thatch gauged entirely by the limitations of a quart bowl.

At the heads of the pews sit such men as E. H. Goodrich, Lemuel Parsons, Charles Plunkett, Simon Huntington, Joseph White, William W. Adams, Dr. Kittredge, Robert Milliken, Oliver Colt, Levi and William Hinsdale, and many other noble men.

To-day science, art and travel have come to us, and have said "I give you much, in return give me of your individuality," but fifty years ago these sturdy, upright New England men heard little of the thought and achievements of the outside world. They thought and acted for themselves, and so formed character as clearly outlined as their own Greylock against the sky.

Perhaps no man enters more closely into the life of the community than the village doctor, the slightly built, energetic man, Dr. Kittredge, commonly and affectionately known as "Dr. Frank." He fought disease alone, for only the kind-hearted neighbor stood in the place of the white capped nurse of to-day, and in the absence of clocks the clear stars at night sometimes served as time keepers.

It was more difficult to locate in the Hinsdale church the village schoolmaster, for the young man who was preparing for a professional career "boarded around," and so sat with the family in which the Sabbath found him.

One teacher whose influence has reached the lives of many, Miss Elvira Payne, kept at the house of Mr. William Lyman a private school, which a few fortunate children attended.

While the collection is being taken a tall man wearing a long brown coat, with a saddle girth as a belt, slowly arises, unfastens the belt and from his hip pocket draws out a few pennies which he offers as his contribution. This is one of Hinsdale's best known characters, William Burnham, whose quaint, original sayings are still quoted. No one took a deeper interest in the Hinsdale church and the spiritual welfare of each member than did William Burnham.

It was his habit to chalk upon the dark red door of his own room the names of those whom he wished to remember in his prayers morning and evening. From time to time his neighbors sent him much needed gifts of supplies. His return was characteristic and perhaps more touching than any other could have been; a carefully worded blessing written in a quaint hand upon a slip of paper, and personally presented as a token of his gratitude. Perhaps nothing in connection with William Burnham was more pathetic than his will.

The neighbors who shared the expenses of his burial found that he had afforded himself the satisfaction of a last will and testament, in which he named one of the deacons as executor of his imaginary estate, left several legacies and finally made the Missionary society his legatee, with a heartfelt prayer for the continuance of its work.

But the sermon is ended, the benediction is pronounced and after a few moments the classes quickly arrange themselves for Sunday school. After the Sunday school session those living near hurry home to dinner that they may be ready for the next service at half past one, while those who live at a distance eat their basket lunches, and in winter refill their footstoves at Mr. Emmons' or Mr. Post's, on the opposite corner. Then it was that the men discussed town affairs, the new railroad which was to run from Boston to Albany, and the foolhardy schemes of the men who imagined they could cut through Washington mountain; the wives exchanged notes on their carding and spinning, the number of Thanksgiving pies and

cakes; whether these new fangled matches were as good as the old-fashioned flint lock and tow.

One good wife who is planning the extravagance of a letter to an absent neighbor bustles about collecting news and messages that this important letter may carry its twenty-five cents worth of information.

The children cluster together and in a subdued state of excitement tell their own bits of news: how Dr. Frank had been at their house to set an arm, and how this cold morning the family had awakened to find that the fire in the great fireplace had died out, and a trip of two miles must be made across the snow-covered meadows to the nearest neighbors for the coals with which to start the family fire.

The young men and maidens make their plans for the singing school in the evening and for the sugaring off party during the week, for in those days the hostess sent each young lady's invitation to the young man supposed to be most interested in her presence at the entertainment, and so whether the supposition was true or false he delivered the invitation and secured a partner.

With such entertaining topics the time passes rapidly, and the congregation assembles for the second service at half past one. With an interval for rest this is followed by a third service at early candle light, after which comes that which is particularly devoted to the young people—the singing school. The singers are arranged about the room according to their parts, and with the help of a leader, a bass viol and a flute, played acceptably so many years by Frank Knight, they sing with much zest the hymns, fugues and psalms.

It is fitting that we should close this Hinsdale Sabbath of fifty years ago with a song of praise, for these young people who sing are the men and women of a later day, who have shown to the world by their lives, the strength and influence of the Hinsdale church.

REMINISCENCES.

BY MRS. LAURA EMMONS FRISSELL, (IN HER EIGHTY-SIXTH YEAR),
OF SPRINGFIELD, MASS., AND READ BY HER.

At the request of the honorable committee to contribute reminiscences of the early school days, will comply.

At the age of five years was one of the scholars assembled in the small brown school house located at the end of the west corner of the common, where the church formerly stood, opposite Mr. Jackson's dwelling. It was minus any modern improvements; seats for the little ones were made of split logs supported by two sticks at each end to keep them in their position. The next year we occupied the present school house on Maple street. The seats in that house were arranged amphitheatre-like. Pleased were the children when they arrived at the age to go up higher. Our book to get knowledge from was Webster's spelling book. It contained the first rudiments of learning from A, B, C, to punctuation. Scholars must learn the multiplication table thoroughly before they could cipher. With slate and pencil in hand, they took the first lesson in addition. The teachers were clothed with authority to make rules and have them obeyed. Not so much moral suasion as legal suasion was used, as the rod and ferule were often used. Every other Saturday, Rev. Mr. Knight spent Saturday afternoon in teaching the catechism. Silence reigned in the room while he remained explaining to us the great truths. The exercises were closed by his long prayer. The scholars arose, made their obeisance and he made his exit to our great relief. He had a habit of carrying his horsewhip everywhere he went.

The Sabbath school was organized not far from 1819. The sessions were Saturday afternoon. Mr. Hawley, the pastor, said for every ten verses we learned we should receive a penny.

I earned twelve cents. How to spend it was the question. The pastor settled it by telling the wants of the foreign missions. Two young lads, David and Henry Hinsdale, one had earned thirteen cents, the other fourteen; one gave one penny, the other two, saving the silver piece to dispose of themselves. No Sabbath school libraries to read from; other reading small. The family Bible, the life of some noted person, the Planopist, a small Dictionary, Robert Thomas' Almanac, constituted the family library. Children as well as the parents attended church. Many families possessed the luxury of a footstove. As my home then was near the church, mother would say Sabbath morning to my father, "Be sure to build up the fire with hard wood so as to have coals to replenish the footstoves." The general result was a huge pile of ashes deposited in the corner of the fireplace in exchange for coals. The minister sometimes would make mistakes in quoting Scripture as Rev. Mr. Ballantine did in exchange with our pastor. He told of faithful Abraham, Jacob selling his birthright, the wisdom of Solomon, but Moses built the ark. Parson Hinsdale from his pew spoke up loud and said "Noah."

I think ministers will bear much watching. Mr. Hawley was a good teacher, as is known. Rev. Mr. Bisbee, Rev. John Russ, who was a home missionary in Ohio, John Richards, a native of this place, a lawyer in Milwaukee, John Frissell of Peru, a noted surgeon and physician, all studied here at one time, others afterwards.

Another incident I remember, when Mr. William Burnham was married. Mr. Hawley charged him to remember his covenant and to read the Bible daily and keep the commandments, to which Burnham replied in a loud voice: "All these things have I kept from my youth up."

REMARKS.

BY JUDGE JAMES M. BARKER, OF PITTSFIELD, MASS.

My friends, when the committee asked me to come here I was glad, because I knew it would wake again the recollections of early days, and those recollections it is pleasant to revive. When they asked me also, having had my acceptance first, if I would speak to them of those recollections, I knew not whether I ought, because they are the recollections of one who was then a very little boy.

In the early autumn of 1849, I came to Hinsdale. It was not then the Hinsdale of to-day. The river road to Dalton was not built. We came by what now seems a little by-way, under the railroad, winding around through a quiet dale. We did not even, in going to the place where I was to dwell, come through this street or this village at all; and there was no more quiet or happy valley than the little one in which dwelt the old gentleman and his wife with whom I was to live. Next above him Mr. Archie Barrett, then over to the right, in the field, Mr. Amos Barrett. Farther up the hill, "Cady Hill," Mr. Noah Barrett. And so in the afternoon, with my father and my mother, we drove up to a little brown house, a one story house, with a wide flat stone jutting out into the street before its open door: a little window on either side; at the east end, the great chimney with its fireplace, and its old-fashioned oven; a door in the corner of the room and a winding staircase around the chimney up to the attic, where, with its west window, and its low, sloping roof of rough, unpainted beams and boards, and the bare floor, was my room. In the main room below there was besides the fireplace in the east end, a bed in the northwest corner, curtained from the room; in the center the table at which we ate; between the door and the window the

clock which told the time; under the clock, a small square stand on which rested the family Bible; a little lean-to in the rear and partitioned from that a little bedroom; and in the west end of the house, the pantry with its trap door to the cellar. Now the old brown house is gone; all that I see there is the acre of land with the little brook running through it; the tall trees are gone; the white rose that blossomed in the spring time is gone; the little bit of asparagus plant, with its delicate sprays and red berries, strange plant to me, which grew by the well, is gone. The memories are here. They are very precious for they include, those memories of a year, something which was new and peculiarly pleasant to me, in my life, when for the first time, I was away from home.

That first year I studied in the white building with the Grecian columns, under the tuition of the gentleman who has been so generously and so well spoken of, Professor Lincoln. When my father brought me to him, and he said, "What is the boy to do?" and the reply was that I was to go to college, I remember that he said, "Well, what does he know?" Of course, he knew nothing, or next to nothing; and so this Professor said in a tongue which was strange to me, "Well, then, we will let him grub on Latin." Latin—I didn't know what it was, and "grub" was a word I had never heard; but I found what it was to "grub on Latin," for with a set of men, some of whom were your boys, Dr. Taylor, and who were then beginning to fit for their college course, I was set to learn the Latin Grammar by heart. I went to-day into the boys' study-room, and there was the place where my desk stood, and there was my friend, Mack Payne, and he certainly was occupying that room just as thoroughly as Professor Lincoln used to occupy it. I could not forget the very place where, when school had been going perhaps a week, I sat and heard read the list of boys who were to declaim in the hall on the next declamation day; and I heard in that list the word Barker, but I supposed there were plenty of Barkers in the school. The an-

nouncement was made that those who were to speak on the next declamation day would stop and rehearse at a certain time. Not wishing to understand that I was one of them, I took my way carelessly, no, I won't say carelessly, but I took my way through the woods and watched the sunshine go through the leaves and happily got home. The next morning, after school opened, Professor Lincoln called me to his desk and said, "Did you not hear me read off the names of those who were to declaim?" "Yes, sir." "Why did you not stay to rehearse?" "I did not know that you called *my* name." Then he said, "You are pretty young. You will come on the next declamation day and you will see how it is done, and then you must speak the week after." And I remember that I declaimed regularly after that.

Oh! there were many things which I learned there for the first time. I remember standing on those steps, near one of the Grecian columns, on the first morning of school, when a tall and handsome boy, now gone, was talking with some pretty girls, who are gone, too; and I, in the innocence of my heart, thought I would mix in that conversation, and accordingly made some remark to them, whereupon the tall and handsome boy turned his wondering eyes upon me and said, "Who are you?"

Then I remember, also, how I learned the lesson that punishment quickly follows sin. That was one Fast day. I was up at Mr. Emmons'. I think we did everything that we ought to do on Fast day; but we did more, we had a jumping match, and the result was a sprained ankle for myself.

There were many, many things that I remember. This church I know stood on the Flat. And I like to call it the "Flat." The Methodist church stood on the Flat, too, but I attended this church habitually, although my grandmother with whom I lived was a Methodist, and so sometimes I went to that church. And I know that I learned in the course of that year that when the communion service was held in this church but few partook, but at the love feast in the Methodist

church, all might partake. I remember one who is now a pastor and what he did for me. I was walking one day from the little valley through the woods to the Academy, when I met this man, then a fellow student in the Academy. I remember the scene when he got me in a clearing, a solemn place that always is for me, and he said to me, "Madison, how about your soul?" Well, that brought the question home; and so once in the little Methodist conference room on the Flat, one winter night, when the room was full and the box stove glowed red, the same question was brought home to me again. There was in Hinsdale a strong and earnest religious feeling, and it was a feeling which has borne its fruit. I thank you for having allowed me to give in this broken way some of my recollections, and will detain you no longer.

ADDRESS.

BY REV. DANIEL MERRIMAN, D. D., OF WORCESTER, MASS.

As I was partaking of the very bountiful lunch which has been so exquisitely prepared and served, I was reminded of a scene which is attributed to the prophet Daniel, whose name I happen to bear. Do you know what remark he is said to have made when he was brought face to face with the lions in the lions' den? He said, as he surveyed the hungry, snarling faces before him, "Well, there is one comfort to be had out of this. There will be no after dinner speaking so far as I am concerned." Your pastor marred my pleasure in the lunch a little by telling me that this would not be the case with me.

However, it is very sweet and honorable to be here and to take part in this commemoration. I deem it a special privilege that I can have the opportunity of returning and paying my affection and loyal devotion on the altars and at the graves of my forbears. My grandfathers on both sides, so far as their mortal remains are concerned, lie buried in this cemetery. My parents, and my four older brothers were born here. My parents were members of this church. I am not myself, as you know, a Hinsdale boy, but I came here when I was a lad with my father. I came here frequently when my older brothers were in college, and spent some of my vacations here when in college myself. I came here with my father before we went to the West to assist him in placing the stone at the grave of my paternal grandfather whose name I have the honor to bear. So that I feel that I belong to Hinsdale.

It is a thrilling thing to hear the story, as we have heard it so admirably told this morning, of the high, strenuous, intellectual and moral life of those men and women of a hundred

years ago, who lived and wrought here. Between all the lines of the dry record there is a pathos and a poetry to which none but a vivid and strong historical imagination can give suitable expression. I think, however, that the people of Hinsdale have reason to be as proud of this day and of the commemoration which they have been able to give to those who have gone before, as they are proud of the days and deeds of 1795. They have as much reason to be proud of the men and women who still keep alive the fire on the old altar, as they have of those who first started the flame; and I know not which to be most grateful for, those who laid the first foundation here, or those who have come after them in all these long years and who still maintain the ancient faith.

I have been told by your accomplished and indefatigable clerk, whom I may call my friend, that one of my grandfathers, who was a Revolutionary soldier, was among the "kickers" against the assessment which was laid on the people of the town for the building of this church. "But he had to pay just the same." I confess that I rather rejoice that he was a kicker, because the capacity to kick against a fancied injustice is one of the attributes of a Christian manhood. Cromwell was a kicker. You might go back of him and say Paul was a kicker; Luther was a kicker; the Puritans all were kickers. I don't mean to say that this man was right, but I cannot help feeling glad for him and for others who had their own opinions, yet submitted to the law. I believe that the strength which the men of Hinsdale and of this church have, in a great variety of occupations and stations, exhibited, not only here, but the round world over, has been due very largely to their independence, yet respect for law.

It is a glorious thing that with all the changes that are going on, this ancient church has not changed except for the better; that in all the sweep of these hundred years, it has held up and still holds up the ancient truth, the ancient doctrine, modifying it only so far as has been necessary to keep it in

sympathetic touch with the movement of the generations. I doubt if there can be found in any town of the size a more admirable representation of the growing power of the Puritan faith, the Puritan thought, the Puritan intelligence than is exhibited here to-day.

It has been a most thrilling and a most delightful sight which we have seen to-day, and it has been a most gracious thing to be here; and I for one, though not Hinsdale born, am glad to bring my tribute of thankfulness and admiration to those who so many years ago laid these foundations, and to those also who have kept them strong and have built upon them down to this day.

ADDRESS.

ADDRESS BY REV. RUFUS APTHORP, OF CLEVELAND, OHIO.

I was glad to come here to-day, and although I had promised the pastor of a church of which I am a member that I would take care of things during his vacation, yet when the invitation came from this church to spend to-day at this centennial, I wrote him telling him about it and he said, "Go, all right, go." So I came. As soon as I received this invitation to come my mind went right back to my boyhood—of course, to my joining the church and to my life in connection with the church here, particularly during the years that I was in the Academy, the four years that I studied there, or the year before that perhaps, one year or two years after I gave my heart to Christ. I thought, if they ask me to say anything down there, I will just talk about the grand men that lived in Hinsdale in those years. My mind goes back sixty years since I began to go to Sunday school in this house when I was six years old. And I have been thinking of these grand men and noble women. We have hardly said enough about the women to-day. Last week a lady from Illinois was at my house for a day or two, and I wanted to show her all that I could about Cleveland, and so we went out Euclid avenue by the electric cars to Garfield's monument, and we went up and looked at that, and she said, "I am glad I came to Cleveland if I don't see anything more than this monument."

As we came through Pennsylvania on our way here, they were holding a political meeting at Harrisburg, and there was intense excitement on the part of the men that came into the cars. They talked earnestly of patriotism and the duty of citizens to their country.

Then coming by way of New York, they pointed out, as we came up the Hudson yesterday, Grant's tomb; and as we came past Newburgh, the large house where Washington had his headquarters was shown us; and then I thought of Garfield and of Grant, of Washington and of Lincoln. I thought of these men as finishing the life which God gave them, as doing the work which God gave them to do, and then my mind came right over here to old Hinsdale and I said, "Hinsdale forty years ago was just *full* of such men and such women, men and women having the spirit of these leaders, the intention, the desire, the purpose to do just what God wanted them to do." I believe that, and so I am just glad to come and look into your faces and to take your hands and to tell you this afternoon that I believe that, and that it has been a great help to me through my life. I rejoice that honorable mention is made here to-day of Mr. Hawley's work. I recall some of his prayers and other things which that good man did. I used to take off my hat in the street to him. We school boys were taught to do that. I remember I used to run away when he came over to our house. I didn't know about going where the minister was. I didn't love Christ then and I didn't want to see his servant. At a later day we had some good meetings up in Emmons' hall. I remember one night after I had become interested, I said, "Now I am going to that meeting and I am going to give my heart to Christ." And that night I couldn't find the cows in time to go to the meeting. The next night when the next meeting would be, I said, "I will *try* to go," and the next time I *did* find the cows and I *did* go, and I remember that when this good brother Taylor called upon us to stand up, those who wanted to be Christians, I felt as though I could answer that I wanted to be, and when he came round and asked me, "Rufus, will you serve the Lord as long as you live?" I said, "Yes, I will." And he said, "Give us your hand on that," and so I did. And I have never forgotten that. I cannot forget it. There was a promise and I was pledged. I was committed, and it was a great help to me in those days to be committed.

Then after one or two years I came down to this Academy. You have spoken of Professor Lincoln here to-day; I am glad. I think his influence here did more for me than the influence of any other man except Mr. Taylor. There were not many Christians in the school when I first came. I remember one winter we were going to have a day of prayer for colleges. Professor Lincoln said to me, "The day of prayer for colleges comes soon and so we must be ready for it. Only three or four professing Christians in the school; we must be ready for that day." We tried to be ready for it. We began to hold meetings and when the day came, it was planned that we should have a meeting in the church at the usual hour, at eleven o'clock, and a meeting for the school was called in the Academy for nine o'clock. We went up to the Academy at nine as usual, and some of the young men had become interested. I recall the first boy who spoke in the meeting that morning. He had been one of my Sunday school boys, Chauncey Goodrich, and he said, "I have decided to serve the Lord Jesus Christ." And then his brother said, "Chauncey was not going alone," and *he* came; and then another over there, and another over there, so that when we went up an hour and a half afterwards to meet with the older people of this church and township, we were not surprised to see this house almost crowded that day; in one sense we were prepared for it. I recall with great interest those meetings, and those who came into the church, and our efforts there. One thing strikes me which I recall just now. We prayed for some who had gone out to Williams before,—Rockwell, Lincoln, and Adams. And, do you know that in a few days, Lincoln came down here to see his brother, and he fell on his neck, and they kissed each other, and we found that he had given his heart to Christ, and he said that Rockwell and Adams were going with him. I learned the next year that there was no general feeling in college at that time, but the influence here in Hinsdale seemed to single them out. So to-day I am reminded of some of those things and I am grateful for the opportunity to speak of them.

REMARKS.

BY REV. DR. JUDSON SMITH, OF BOSTON, MASS.,
SECRETARY OF THE A. B. C. F. M.

Each household knows its own joy, and a stranger intermeddeth not therewith. That joy belongs this day to you, the honored pastor of this church, to all the present members of the church, and to those gathered here from other parts who have at some time had connection with the church. But we who are here by your courtesy understand your rejoicings; we too are men, we have had godly homes and a godly ancestry like these of which you speak; we also are connected with churches that have a history; and we bring you our congratulations, hearty and sincere, on this memorable anniversary.

This has been a marked day to us all. I think those of you who have known the history of the church these many years past must have heard the review of the century with a sense of surprise that so much life has been centered here, that so much of power and high endowment from other quarters have been brought here to the service of this church, that influences so wholesome and so far-reaching have from generation to generation gone out from this center. In reality, it is a brief review of the history of our land for a hundred years that we have been considering to-day; for Hinsdale is part of a far wider community. The towns about have shared in a degree your life, and you have communicated of your life to them. The influences of the nation at large have been felt here, and you in your turn have given forth influences that have been shaping the nation. Institutions of learning have fed, refreshed and inspired you here; you have contributed also to the strength and the glory of these institutions of learning. And

thus we have learned afresh what we sometimes forget, that in a real sense every individual is the center of history; all the past flows in upon him; all the future is in some way affected by him. The heavens arch above us in the perfect hemisphere wherever we are, and to-day we stand here in Hinsdale vitally connected with this century of wonderful history, so rich in fruit and richer still in promise.

Here is my friend, Dr. Goodrich, one of your sons, an honored missionary of the American Board in China. Through him, this third of a century, you have been vitally connected with a problem of the greatest significance on the other side of the globe,—the evangelization of the most populous and influential nation in the Oriental world. He is there at the head of the Gordon Theological Seminary, charged with the duty of training young men for preachers and teachers and influential leaders in the Christian communities connected with his own mission and other missions. One of the most prominent influences that are to-day operating upon China to turn her away from her steadfast gaze upon the past, and to lift up her eyes to the bright future and to the Son of God that is to light that future for her and for the world, in this school where Dr. Goodrich has his home and his labors. And through him your hand is upon that glorious work.

Another of your sons that has been spoken of to-day, Dr. Haskell, is in Bulgaria, engaged in Christian labors that lie very close to the center of the evangelization of that most interesting people; and your hand, through him, is upon that problem. Thus in many lines your influence is reaching far and wide, and reinforcing all the nobler movements of the times.

The recital of the names of your pastors and the churches they have served, including my honored brother, the last in the succession, enables us to see in a fresh light how homogeneous is the society to which we belong; how impossible it is for a man of power and of consecration to live out his life and do his work and not leave an impress upon his times. Here on this

platform we have listened to men in the midst of their powers tracing out the beginnings of their life, speaking with bated breath and swelling heart of the impulse here given, the new light cast upon life and the world for them.

It is a great history which you contemplate and a great inheritance, brothers and sisters of to-day in Hinsdale, that has come to you; but it is a greater future toward which you move and it is to that our eyes turn with hope and expectation. The church as a whole is strong when its parts are strong; and the sane, healing, uplifting influences that, from hill towns like this, have gone out into the wider and more active scenes of the church life, the civic life and the educational life of the country and the world, are a real and inseparable part of the things we love and upon which we build our hopes for the coming days. Though at the time they may have seemed insignificant, their outcome has been sure and great beyond all speech. Our own Lowell speaks this truth well:

“O small beginnings, ye are great and strong,
Based on a faithful heart and weariless brain;
Ye build the future fair, ye conquer wrong,
Ye earn the crown and wear it not in vain.”

The Scriptures give it in nobler form: “There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon.”

REMARKS.

BY REV. G. H. FLINT, OF SOUTH BOSTON, MASS.

It is unfortunate for a young man of a young generation to become the representative of a family or a generation which has been famous in years gone by. Perhaps I could not feel more unworthy in coming before any gathering of people than in coming before this people, who knew my uncle so well. We sometimes ask, "What is in a name?" There may be a great deal. A person told me this morning on the train that a certain grandmother very earnestly requested her son to bestow upon his infant son the striking name of his grandfather, and if he would do that, she would give him a thousand dollars; but for some reason the father wouldn't do it. He evidently feared he would fail to sustain the reputation of the famous name. And so as we come representing those who have gone before us, it brings a large responsibility to the younger generation. I remember hearing it said of the Rev. Henry Hopkins that he wanted to go West so that he should not henceforth be known as the son of his father; and thus standing here and representing my uncle, I do so with a keen sense of very great unworthiness. It seems to me a more profoundly sincere man never lived. I believe that he was one of the saintliest and most godly men that I have come to know, and that the formative influence of his life upon my own should have been terminated just at my entrance upon college life has always been a source of deep regret. I have very often repented of many short comings in my own life, but of the name of my family I have never been ashamed.

As we go over the one hundred years we now celebrate, a thought is suggested to me by a principle in physical science.

Science teaches us that there is absolutely no loss of force whatever. Exactly the power and the heat that the sun stored up in itself originally is present to-day. Invention has unlocked these stores of power and we have learned that one kind of energy is changed into another, but there has never been one single atom lost from the beginning of time. Strike an anvil heavily with a mighty hammer and the mechanical motion is converted into heat with no particle of loss. How much more is it true in the realm of the spiritual. When a godly man, a saintly woman has left an impress upon a community and it has become stamped indelibly there, is not the force and power of that life as absolutely true and permanent as any mental or physical force which we know? We must believe that there is not one single thought which has ever gone out from a soul, which bears the image of God upon it, but that that thought is eternal. I think of the lives of all those who have been mentioned here, as sending out a certain current of influence in this town and community, so that every one who has come under has become broadened. As the streams, rivulets and brooks find their way down the hill-side ultimately to the ocean and truly yet inappreciably enlarge its enormous contents, so the little rills of holy influence just as certainly swell the spiritual atmosphere, which encircles the earth. And if physical force is never lost, is it therefore possible that spiritual force can be lost? Thus friends we come here as the inheritors of this influence to-day. Surely yours is a goodly heritage. We come into the possession of the influence of those lives as it instills its gracious blessing into our own lives. Surely, then, those who represent the present generation here, having received such an heritage as this, can never be in doubt in respect to your future because such influences as these can never die.

Take a little plant and surround it with sunshine, earth and moisture, and it is forced to grow. Take people here who have inherited such influence as this and been trained in Christian

nurture, and their future is assured. I am very glad to know that the modern truth of child nature and nurture has been so beautifully illustrated here; that the boys and girls in their extreme youth are gradually growing up and developing into the fullness of the Christian experience. The soul is naturally Christian from its birth. The man stained in sin is a monstrosity of nature, infinitely greater than physical deformity. The normal process is that all the germinal elements of character should develop into Christ precisely similar to the growth of the tiny bud into the complete, beautiful flower. Boys are spoiled at two years of age. The boys in this community have never been spoiled because of the heritage which is theirs. Surely you will go forth from the inspiration of this day with a faith which will be as strong and true and lasting as we can possibly find anywhere. The rugged strength of these hill towns is the life of our country. It sends forth its stream of influence to purify and uplift wherever it goes. Let us all then be true to our sacred trust solemnly committed to our stewardship, and our own future and the future of those for whom we labor will never be in doubt.

CLOSING REMARKS.

BY REV. MR. LAIRD.

We have felt ourselves straightened through all the day by the manner in which our railroad accommodations have limited the hours we can spend together here. We had desired to continue these exercises longer and to hear from some others, but the time for closing has arrived and it does not seem best to continue, because some may be late to the trains.

We thank you, friends, that you have regarded our invitation so kindly, and that you have been with us to-day. Now as you go to your homes, will you not remember us in your prayers that God's abundant blessing may rest upon the church and society as we enter upon the second century of their existence. We thank those who have so kindly contributed to the exercises, and deep in our hearts we say, God bless you all. We will sing our closing hymn, and the benediction will be given by Rev. Dr. Taylor.

The Centennial was favored with a beautiful day. A large number of friends were present both from a distance and from adjacent towns. The pews and aisles below were packed with auditors, and the galleries were well filled. Former citizens held delightful reunions during the recess interval. The mid-day lunch, provided by Barr of Springfield, was served in the open air.

A gallery of likenesses of former friends of the society, upon the walls of the chapel, consisted of over two hundred pictures. It was a highly gratifying feature of the Centennial, and was visited by large numbers.

CENTENNIAL COMMITTEES.

PROGRAMME.

J. H. LAIRD,

JAMES HOSMER,

G. T. PLUNKETT.

GENERAL.

J. H. LAIRD,

A. S. STORM,

M. M. WENTWORTH,

E. H. GOODRICH,

W. A. TAYLOR,

J. B. WOODBURN,

JAMES HOSMER,

M. C. STOWELL,

E. W. CLARK,

F. B. COOK,

G. T. PLUNKETT.

PICTURE GALLERY.

MRS. L. M. PAYNE,

MRS. ABBIE T. PLUNKETT,

MRS. J. E. SHATTUCK,

MRS. G. T. PLUNKETT,

C. W. GOODRICH.

FINANCES.

J. B. WOODBURN,

M. C. STOWELL,

C. P. TAYLOR.

COLLATION.

MRS. C. C. ROBINSON,

MRS. J. S. COLE,

MRS. L. M. PAYNE,

MRS. T. A. FRISSELL.

COPIES OF ORIGINAL PAPERS.

A rate made by us, the subscribers of Partridgefield West Society, on the polls and estate of the inhabitants, and the estate of the non-resident proprietors of the said Society for raising the sum of forty-one hundred dollars for the purpose of building and finishing a meeting house in said Society which was granted at Society meeting on the 24th day of December last, with the further sum of two hundred three dollars and ninety-seven cents produced by a convenient fractional division in the apportionment of the first mentioned sum.

Richard Starr, Sr.,	\$111 40	Oliver Watkins,	\$27 90
Samuel Matthews,	9 19	Benjamin Sawyer,	55 80
Joseph Witter,	18 17	Jonathan Phillip,	12 84
Stephen Dunwell,	11 78	Salmon Byxbee,	9 04
Joseph Davenport,	9 04	Ichabod Post,	26 69
Septimeus Witter,	30 50	William Avery,	9 04
Samuel Jones,	9 50	Chester Cady,	1 37
Moses Yeomans,	20 76	Elisha Carrier,	14 66
John Frary,	9 04	Nehemiah Frost,	21 51
William Richards,	167 45	Philip Witherell,	4 26
Land lately owned by James Pease,	8 68	Samuel Sibley,	38 08
Eleazer Blackman,	17 11	Richard Church,	12 24
Parker Hall,	38 17	Artemas Howard,	14 73
Lawson Watkins,	9 04	Abiel Hovey,	43 88
David Miller,	38 78	Aaron Bixbee,	50 42
Joseph Wells,	9 04	Joseph Witter, Jr.,	53 91
Nathan Torrey, Jr.,	11 17	Joseph Sprague,	13 60
John Cole,	11 17	Christopher Crary,	24 10
John Adams,	29 43	Eleazer Loomis,	33 53
Ebenezer Payne,	36 58	Abraham Washburn,	32 78
Jesse Booth,	15 90	Lemuel Bullard,	25 33
Isaac Dresser,	21 06	James Tracey,	32 16
Andrew Belcher,	58 33	Nathaniel Tracey,	134 92
Thomas Gold,	9 59	John Watson,	32 73
Samuel Bacon,	16 73	Zebulan Richmond,	23 05
Eleazer Burnham,	33 83	Thomas Adams,	14 68
Theodore Hinsdale,	90 19	Elisha Watkins,	26 51
Roger Watkins,	48 90	James Pease,	34 97
Phinehas Watkins,	25 52	Nathan Torrey,	18 78
Estate of Phinehas Watkins,	21 00	Samuel Watkins,	78 48
William Fletcher, Jr.,	12 39	Jeremiah Haskell,	44 86
Charles Loomer,	24 87	Nathan Barrett,	20 11
		Jacob Booth,	18 02

David Moseley,	\$41 45	Asa Parks,	20 29
Stephen Payne,	16 80	Elisha Curtiss,	17 78
Calvin Belcher,	13 76	Nathaniel Ballou,	16 26
David Brown,	43 58	Eleazer Cady,	26 71
Samuel Haskell,	9 04	Noah Benson,	22 14
Job Bestow,	32 01	Alford Curtiss,	9 80
Isaac Lyman,	14 36	Samuel Lyman,	33 29
Ebenezer Russ,	20 98	John Peirce,	20 15
Simpson Watkins,	42 20	Hubbard Goodrich,	48 59
Ralph Wheelock,	66 31	Abraham Blackman,	15 74
William Fletcher,	36 49	Houses, buildings and garden	
Joshua Jackson,	79 59	occupied by Roger Watkins,	30 88
Benjamin Sawyer, Jr.,	11 63	James Wing,	40 90
Lemuel Fuller,	9 04	Samuel Wing,	30 80
Baziel Hinkley,	11 17	Zebadiah Williams,	21 98
Oliver Staples,	10 87	Riley Williams,	10 40
Joseph Gasbee,	35 21	Abel Coye,	6 99
John Babcock,	39 17	Jedediah Russ,	14 36
Amasa Watkins,	31 71	Nathan Hibbard,	111 25
Asa Chamberlain,	57 41	Samuel Pitt,	10 77
Artemas Thompson,	51 64	Ephraim Hubbard,	30 29
Uzziel Gallup,	24 56	Benjamin Russ,	9 04
Stephen Bartlett,	9 65	Timothy Russ,	24 27
Ephraim Wing,	11 99	Archibald Olds,	14 22
Elias Babcock,	16 26	Theodore Hinsdate, Jr.,	27 61
Seth Wing,	36 34	—— Granger,	2 89
Nathan Warner,	78 72	Samuel Wright,	61 29
Samuel Church,	3 50	John Wells,	31 01
Abiathar Seckell,	14 67	Asa Goodrich,	14 01
Nathan Nickerson,	5 52	Walter Sackett,	22 93
John Printer,	9 04	William Pierce,	43 49
Thomas Hibbard,	9 04	Ebenezer Curtiss,	35 14
Elisha Wing,	21 83	Isaiah Farnham,	5 18
Jesse Goodrich,	41 38	Amos Barrett,	33 00
Elkanah Jones,	17 40	Royal Noble,	15 29
John Hulburt,	14 98	Dan Haws,	30 04
Amias Frost,	27 45	Rufus Tyler,	60 31
Epaphras Curtiss,	51 63	Amariah Wood,	26 69
John Hersey,	9 04	Joshua Myrick,	4 26
John Putnam,	39 48	Howard & Colt,	72 08
Nicholas Bartlett,	26 29	—— Byxbee,	27 74
Edmond Bridges,	18 63		

NON-RESIDENTS, LOTS, AND NAMES OF OWNERS.

No. 26, Mather, 110 acres,	\$5 03	Brewster & Ladd, 30 acres,	1 83
Oliver Partridge, 600 acres,	26 38	Gideon Deming, 25 acres,	1 52
Chas. Goodrich, 400 acres,	18 25	Amos Haskins, 20 acres,	1 52
Watkins & Bacon, 150 acres,	6 85		

The amount is \$4230.97.

JAMES WING,
JOB BESTOW,
ARTEMAS THOMPSON, } ASSESSORS.

PARTRIDGEFIELD WEST SOCIETY, Feb. 21, 1799.

ORIGINAL MEMBERS OF THE PRESENT PARISH.

January 13, 1834.

Voted—That said Society do now hereby organize themselves into a Parish, to be known as and called in all times to come, The First Congregational Society in Hinsdale.

Allen, Thomas	Huntington, Simon	Putnam, Henry
Adams, John	Hinsdale, William	Plunkett, Charles H.
Allen, James	Hawley, William A.	Pierce, Erastus
Allen, Charles	Holland, Stephen	Pierce, Ashley
Bixbee, Solomon	Hinsdale, David M.	Pierce, Warren
Barker, Thomas	Hinsdale, Henry	Payne, Lyman
Brown, Obadiah	Haskins, James	Post, Jeremiah H.
Barrett, Archie	Kittredge, Abel	Richards, Hiram
Barrett, Amos	Kittredge, Benjamin F.	Reynolds, Hezekiah L.
Bestow, Frederick	Knight, Asher	Robinson, Alva
Bullard, Lemuel	Loomis, Salmon	Street, Caleb M.
Barrows, Theodore	Lemley, Solomon	Street, Horace
Barker, Asahel	Ladd, Lathrop	Snow, Charles
Barrett, Haskell	Lyman, Isaac	Spencer, Seldon
Baker, James H.	Lewis, Albert	Tyler, Amos
Bodurthy, Harvey L.	Leland, Moses	Tinker, Russell
Cady, Abial	Merriman, Daniel	Tracy, Walter
Colt, Oliver P.	Morgan, Julius	Tracy, Charles K.
Crossett, Chester	Milliken, Robert	Wing, Elisha
Curtiss, Anson	Merrill, John	Wing, James
Clark, William	Moody, Cotton	Wentworth, Daniel
Clark, Watson	Merriman, Addison	Wright, Samuel
Curtiss, Epaphras	Merriman, Hiram	Watkins, Luther
Curtiss, Frederick	Merriman, Henry	Washburn, Abraham
Chapin, Festus	Morgan, Adams	White, Joseph
Dole, Benjamin	Morgan, Edwin	Watkins, Francis
Deming, Cephas	Morgan, Sylvester	Warner, Daniel N.
Eames, Daniel	Mack, William	Wentworth, Elijah
Emmons, Monroe	Nicholson, Ambrose	Wentworth, David
Emmons, Noadiah	Payne, Ebenezer L.	Watkins, Riley
Francis, Festus	Post, Ichabod	Wright, Samuel S.
Francis, John	Parsons, Lemuel	Warner, Benjamin E.
Goodrich, Elijah H.	Pierce, John	Watkins, Samuel
Holland William		

MANUAL

—OF THE—

Congregational Church,

—OF—

HINSDALE, MASS.

1895.

HISTORICAL SKETCH.

The first settlement in what is now Hinsdale was commenced in 1763. Originally this town belonged to Partridgefield, now Peru, and to Dalton. The inhabitants were connected with these two towns in their religious privileges. In 1795 the settlers were incorporated as a parish by the name of the West Parish of Partridgefield. During that year Rev. Theodore Hinsdale became a citizen of the place and was instrumental, in connection with Deacon Richard Starr, in organizing the Congregational church, which was formed December 17, 1795.

The number of original members was twenty-three—thirteen males and ten females.

During the first seven years the church was without a settled pastor and was supplied with preaching by Mr. Hinsdale and Rev. John Leland, then pastor in Peru.

The services were at first held in private houses, in the school house and occasionally in barns. In March, 1796, steps were taken toward building the present meeting house, which was dedicated on October 17th, 1799.

PASTORS,

SETTLED SINCE THE ORGANIZATION OF THE CHURCH.

CALEB KNIGHT.

Ordained April 28, 1802. Dismissed April 9, 1816.

WILLIAM A. HAWLEY.

Ordained July 16, 1817. Dismissed January 12, 1841.

SETH W. BANISTER.

Ordained June 2, 1841. Dismissed April 29, 1846.

EDWARD TAYLOR.

Ordained February 2, 1847. Dismissed October 29, 1850.

PERKINS K. CLARK.

Installed June 15, 1852. Dismissed October 22, 1855.

KINSLEY TWINING.

Ordained August 25, 1858. Dismissed February 1, 1864.

EPHRAIM FLINT, JR.

Ordained September 19, 1867. Died November 28, 1882.

JAMES H. LAIRD.

Installed July 10, 1883.

DEACONS.

Richard Starr,	{ Chosen February 19, 1796.
	{ Died, 1805.
Elijah H. Goodrich,	{ Chosen January 26, 1802.
	{ Died December 15, 1826.
Nehemiah Frost,	{ Chosen April 28, 1803.
	{ Removed from town February, 1806.
Isaac Bassett,	{ Chosen January 19, 1807.
	{ Removed from town, Feb'y 10, 1833.
William Hinsdale,	{ Chosen April 28, 1827.
	{ Resigned April 29, 1836.
James Porter,	{ Chosen April 28, 1827.
	{ Removed from town April 13, 1834.
William Clark,	{ Chosen October 17, 1832.
	{ Resigned January 10, 1856.
Russell Tinker,	{ Chosen May 4, 1836.
	{ Died November 13, 1844.
Edward T. Nash,	{ Chosen January 22, 1845.
	{ Died November 4, 1860.
Lyman White,	{ Chosen January 10, 1856.
	{ Removed from town March 13, 1859.
Clark Prince,	{ Chosen May 4, 1860.
	{ Resigned January 1, 1870.
Charles J. Kittredge,	{ Chosen May 4, 1860.
	{ Resigned January 3, 1895.
Milo M. Wentworth,	{ Chosen January 1, 1870.
George T. Plunkett,	{ Chosen January 10, 1895.

CHURCH CLERKS.

Deacon E. H. Goodrich,	{ Chosen July 3, 1816.
Oliver P. Colt,	{ Chosen January 12, 1841.
	{ Resigned September 5, 1841.
Rev. S. W. Banister,	{ Acting while pastor.
Rev. Edward Taylor,	{ Acting while pastor.
W. W. Adams,	{ Chosen October 24, 1850.
Rev. P. K. Clark,	{ Acting while pastor.
Theodore Barrows,	{ Chosen October 20, 1855.
	{ Resigned November 4, 1870.
Rev. Kinsley Twining,	{ Acting while pastor.
Rev. Ephraim Flint, Jr.,	{ Acting in 1868, '69, '70.
William A. Taylor,	{ Chosen November 4, 1870.
	{ Resigned May 5, 1883.
James Hosmer,	{ Chosen May 5, 1883.

STANDING RULES.

MEMBERSHIP.

1. All persons wishing to unite with this church, either upon profession or upon letter of recommendation from some other church, shall make application to the standing committee. Those approved by the committee are propounded at least two weeks previously to admission (rejected candidates have the privilege of appeal to the church). On their making a public profession of their faith and recognizing covenant obligations they are by vote of the church admitted to its fellowship. Admissions ordinarily occur at communion seasons.

2. It is expected that members of other churches who may wish to commune with this church for more than one year will request a removal of their connection to us unless good and sufficient reasons for delay are given to the church committee.

3. When members of this church request letters of dismission and recommendation to other churches, their request shall be publicly propounded to the church at least two weeks before the vote granting such requests is taken.

4. When members remove from this to other places, with the expectation of residing there, it shall be their duty to remove their relation within one year; and if they do not, this church will not be holden to give letters of dismission and recommendation, unless good and sufficient reasons are given, why it has not been done.

5. Any member so removing and failing to ask for such letter, or having received one and failed to present it, as before provided, shall be notified by the clerk of the church of his or her duty under the rules, by written notice sent to his or her last known place of residence, and requested to act in the mat-

ter or give reasons for wishing to retain membership in this church.

If the member does not comply with such request, and gives no reasons satisfactory to the church for not complying, the church may, at any regular meeting, withdraw from such member watch and care, and suspend his or her name from the register until satisfactory reasons are given for restoring it. But no such action shall be taken unless written notice has been sent as before to such member two weeks at least before the meeting, that consideration is to be had thereat upon such withdrawal and suspension.

A list of members so suspended shall be kept upon the register of the church, but their names shall not be published in the printed catalogues of the present members of the church.

In case an absent member fails to make any response according to the above conditions, he shall, after two years, be no longer considered as having a membership in this church and his name shall be stricken from the roll.

6. The clerk shall give to every candidate for admission to the church a printed copy of the Standing Rules of the Church, and call special attention to the rules relating to change of residence.

OFFICERS.

1. The spiritual and more permanent officers of this church are a pastor and two or more deacons. The deacons shall be chosen for a term of five years.

2. The pastor shall be a member of this church and shall preside, when present, at all the meetings of the church.

3. The deacons shall provide for and assist in the administration of the Lord's supper; shall inquire into the wants of necessitous members and contribute of the charities of the church to their relief, and shall assist the pastor in visiting the sick.

4. One of the deacons shall be chosen treasurer, annually, by the church. It is his duty to take charge of all funds be-

longing to the church, and to dispose of the same according to the votes of the church, and to make an annual report at the annual meeting.

5. The standing committee shall consist of the pastor, the deacons and one other member of the church, to be chosen each year at the annual meeting.

It shall be the duty of this committee to examine all candidates for membership, to make preliminary inquiries in cases of discipline and generally to attend to such business as relates to the welfare of the church.

6. A clerk shall be chosen at each annual meeting who shall keep the records of the church and make an annual report of the same.

MEETINGS.

1. The annual meeting of the church is held near the beginning of the year on such day as the committee shall appoint.

2. Business may be done at any regular church service and a special meeting *may* be called any time when the standing committee may deem it expedient. A meeting may also be called at the written application of five members to the officers of the church. Seven members shall constitute a quorum.

ORDINANCES.

1. The sacrament of the Lord's supper is administered on the first Sabbaths in January, March, May, July, September, and November.

2. A contribution is taken at each communion season.

3. The church, through their pastor, cordially invite those who are in good and regular standing as members of other evangelical churches, to partake with them at the Lord's table.

4. Baptism is administered to those not previously baptized, at the time of their admission to the church, and to children on the Sabbath, or at the preparatory lecture, which is ordinarily on Thursday evening preceding each communion season.

CHURCH CHARITIES.

The church and society make annual collections for the American Board of Foreign Missions, Congregational Home Missionary Society, American Missionary Association, Seamen's Friend Society, and the American Bible Society; and a contribution is made upon the first Sunday in each month, which is divided among the various benevolent societies of the Congregational body.

DISCIPLINE.

1. The church has at several times voted, that in all cases of discipline, it will be governed by the directions in the eighteenth chapter of Matthew.

2. They recommend that, before any steps are taken in the regular course of discipline, the complaints be specifically made out in writing.

3. This church considers immoral conduct, breach of express covenant vows, and avowed disbelief of any of their articles of faith, as offences subject to their censure.

4. No confession for an offence shall be exhibited in public, unless it has first been laid before the church for their approbation; and if the offence be of a public nature, or has become a matter of public notoriety, the confession shall be made before the church and congregation.

THE CREED.

Being the creed prepared under the authority of the General Congregational Council of 1883.

I. We believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in Jesus Christ, his only son, our Lord, who is of one substance with the Father.

And in the Holy Spirit, who is sent from the Father and Son, and who together with the Father and Son is worshipped and glorified.

II. We believe that the Providence of God, by which he executes his eternal purposes in the government of the world, is in and over all events; yet so that the freedom and responsibility of man are not impaired, and sin is the act of the creature alone.

III. We believe that man was made in the image of God, that he might know, love, and obey God, and enjoy him forever; that our first parents by disobedience fell under the righteous condemnation of God; and that all men have sinned in like manner, and that there is no salvation from the guilt and power of sin except through God's redeeming grace.

IV. We believe that God would have all men return to him; that to this end he has made himself known, not only through the works of nature, the course of his providence, and the consciences of men, but also through supernatural revelations made especially to a chosen people, and above all, when the fullness of time was come, through Jesus Christ his Son.

V. We believe that the Scriptures of the Old and New Testaments are the record of God's revelations of himself in the work of redemption; that they were written by men under the special guidance of the Holy Spirit; that they are able to make wise unto salvation; and that they constitute the authoritative standard by which religious teaching and human conduct are to be regulated and judged.

VI. We believe that the love of God to sinful men has found its highest expression in the redemptive work of his Son; who became man, uniting his divine nature with our human nature in one person; who was tempted like other men, yet without sin; who, by his humiliation, his holy obedience, his sufferings, his death on the cross, and his resurrection, became a perfect Redeemer; whose sacrifice of himself for the sins of the world declares the righteousness of God, and is the sole and sufficient ground of forgiveness and of reconciliation with him.

VII. We believe that Jesus Christ, after he had risen from

the dead, ascended into heaven, where, as the one Mediator between God and man, he carries forward his work of saving men; that he sends the Holy Spirit to convict them of sin, and to lead them to repentance and faith; and that those who through renewing grace turn to righteousness, and trust in Jesus Christ as their Redeemer, receive for his sake the forgiveness of their sins, and are made the children of God.

VIII. We believe that those who are thus regenerated and justified grow in sanctified character through fellowship with Christ, the indwelling of the Holy Spirit, and obedience to the truth; that a holy life is the fruit and evidence of saving faith; and that the believer's hope of continuance in such a life is in the preserving grace of God.

IX. We believe that Jesus Christ came to establish among men the kingdom of God, the reign of truth and love, righteousness and peace; that to Jesus Christ, the Head of this kingdom, Christians are directly responsible in faith and conduct; and that to him all have immediate access without mediatorial or priestly intervention.

X. We believe that the Church of Christ, invisible and spiritual, comprises all true believers, whose duty it is to associate themselves in churches, for the maintenance of worship, for the promotion of spiritual growth and fellowship, and for the conversion of men; that these churches, under the guidance of the Holy Scriptures and in fellowship with one another, may determine—each for itself—their organization, statements of belief, and forms of worship; may appoint and set apart their own ministers, and should co-operate in the work which Christ has committed to them for the furtherance of the gospel throughout the world.

XI. We believe in the observance of the Lord's day as a day of holy rest and worship; in the ministry of the Word; and in the two sacraments which Christ has appointed for his church: Baptism, to be administered to believers and their children, as the sign of cleansing from sin and of reception into

the fold of Christ; and the Lord's supper, as a symbol of his atoning death, a seal of its efficacy, and a means whereby he confirms and strengthens the spiritual union and communion of believers with himself.

XII. We believe in the ultimate prevalence of the kingdom of Christ over all the earth; in the glorious appearing of the great God and our Saviour, Jesus Christ; in the resurrection of the dead; and in a final judgment, the issues of which are everlasting punishment and everlasting life.

Do you thus profess and believe? Now then you are prepared to enter into covenant with God and this church.

THE COVENANT.

What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people.

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

Dearly beloved, called of God to be his children through Jesus Christ our Lord, you are here that, in the presence of God and his people, you may enter into the fellowship and communion of his church. You do truly repent of your sins; you heartily receive Jesus Christ as your crucified Saviour and risen Lord; you consecrate yourselves unto God and your life to his service; you accept his Word as your law, and his Spirit as your comforter and guide; and trusting in his grace to confirm and strengthen you in all goodness, you promise to do God's holy will, and to walk with this church in the truth and peace of our Lord Jesus Christ.

Do you thus enter into covenant with God and this church?

(Then should baptism be administered to those who have not been baptized. Then should those rise who would unite with the church by letter. To them the minister should say:)

Confessing the Lord whom we unitedly worship, you do now renew your self-consecration, and join with us cordially in this, our Christian faith and covenant.

(The members of the church present should rise.)

We welcome you into our fellowship. We promise to watch over you with Christian love. God grant that, loving and being loved, serving and being served, blessing and being blessed, we may be prepared, while we dwell together on earth, for the perfect communion of the saints in heaven.

“Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.”

PRESENT OFFICERS AND MEMBERS.

REV. JAMES H. LAIRD, *Pastor*.

MILO M. WENTWORTH, }
GEORGE T. PLUNKETT, } *Deacons*.

W. A. TAYLOR, *Church Committee*.

JAMES HOSMER, *Clerk*.

RESIDENT MEMBERS.

Abbott, John	Clark, Mrs. Eben C.
Abbott, Mrs. John	Clark, Rev. Edson L.
Ascha, Mrs. C. G.	Clark, Mrs. Edson L.
Ascha, Mary Bell	Cole, J. Silas
Barker, Thomas F.	Cole, Fred W.
Barker, Mrs. Thomas F.	Cole, Charles, Jr.
Barker, John B.	Converse, Ortensia L.
Barker, Mary E.	Converse, Mrs. Chapin
Barrows, Celestia	Crossett, John L.
Bartlett, Mrs. Peter	Crossett, Mrs. John L.
Bartlett, Charles C.	Cook, Franklin B.
Barnes, Mrs. Henry M.	Davison, John R.
Benson, Mrs. D. F.	Dresser, Mrs. S. P.
Benson, Lillie A.	Dresser, Arthur J.
Beals, Martha R.	Dresser, Angie M.
Beverly, Edwin C.	Eldredge, Henry B.
Beverly, Mrs. E. C.	Eldredge, Mrs. H. B.
Bill, Mrs. Orsemus	Emmons, Harris G.
Bingham, Mrs. Silas	Felton, Mrs. J. W.
Birmingham, Mrs. Samuel G.	Francis, Lysander M.
Bowen, Mrs. J. Clinton	Franklin, Julia
Brague, Mrs. George W.	Franklin, Emily J.
Bridges, Mrs. Luther W.	Franklin, Rose H.
Bristol, Adaline L.	Frissell, Thomas A.
Brown, Mrs. John	Frissell, Mrs. T. A.
Bull, Frank	Goodrich, E. H.
Bull, Mrs. Frank	Goodrich, Mrs. E. H.
Bull, Ella L.	Gray, William J.
Burdick, Mrs. A. C.	Gray, Mrs. W. J.
Carr, Mrs. Henry	Hillier, Mrs. A. N.
Carr, Celia E.	Hosmer, James
Cheseman, Mrs. Edward	Hosmer, Mrs. James
Clark, Mrs. William	Jackson, Mrs. Haven
Clark, Jane L.	Kittredge, Charles J.
Clark, Edward W.	Kittredge, Mrs. C. J.

- Kittredge, Elizabeth P.
 Kittredge, Sarah M.
 Kittredge, James B.
 Knight, Mrs. Warren
 Laird, Rev. James H.
 Laird, Mrs. J. H.
 Laird, Arthur T.
 Laird, Fannie M.
 Mack, Lyman
 Morgan, Mrs. Edwin
 Morgan, Charles A.
 Morgan, Mrs. Charles A.
 Parmelee, William J.
 Parmelee, Mrs. W. J.
 Parsons, Peter
 Parsons, Mrs. Peter
 Parsons, Lucy M.
 Payne, L. M.
 Payne, Mrs. L. M.
 Pierce, Mrs. C. C.
 Pierce, Alden H.
 Pierce, Mary Elmer
 Pierce, Mrs. C. A.
 Plunkett, Mrs. Thomas K.
 Plunkett, George T.
 Plunkett, Mrs. G. T.
 Plummer, Mrs. George B.
 Pye, Mrs. A. R.
 Raymond, Mrs. D. G.
 Robinson, Mrs. C. C.
 Robinson, Irving
 Robinson, Nellie R.
 Rossiter, Mrs. Clarissa
 Roth, Mrs. Harriet P.
 Roth, Hattie A. P.
 Sawyer, Oliver J.
 Sayers, James L.
 Seagrave, Mary C.
 Seagrave, Rev. James C.
 Sherman, Louie L.
 Sherman, Mrs. Louie L.
 Smith, John R.
 Smith, Mrs. J. R.
 Solomon, Etta M.
 Solomon, Walter C.
 Spring, Mrs. George E.
 Spring, Charlotte
 Stickney, Ella G.
 Storm, Azariah S.
 Storm, Mrs. A. S.
 Storm, Mary Payne
 Storm, Emily Z.
 Storm, Katie K.
 Stowell, Milo
 Stowell, Marion
 Stowell, Myron C.
 Stowell, Mrs. M. C.
 Stowell, Melvern H.
 Taylor, William A.
 Taylor, Mrs. W. A.
 Taylor, Hannah D.
 Taylor, Charles P.
 Taylor, Sarah P.
 Taylor, Mabel E.
 Tolman, Sarah A.
 Tolman, Mary
 Tremain, Mrs. Edwin
 Tuttle, Charlotte E.
 Tucker, Mrs. W. L.
 Warriner, Mrs. Francis
 Watkins, Mrs. Samuel
 Watkins, Henry W.
 Watkins, George M.
 Watkins, Mrs. G. M.
 Watkins, Mrs. Eugene C.
 Watkins, Lucelia M.
 Watkins, Mrs. John
 Watkins, Mrs. Monroe
 Watkins, Mrs. Alonzo
 Watkins, Mrs. W. D.
 Watkins, Welcome H.
 Wentworth, Milo M.
 Wentworth, Mrs. M. M.
 Wentworth, Edward F.
 Wentworth, Mrs. E. F.
 Wentworth, Arthur M.
 Wentworth, Ada L.
 West, Charles W.
 West, Herbert
 White, Simon H.
 White, Mrs. S. H.
 Whitman, Mrs. N. B.
 Whitman, Levi L.
 Whitman, Mrs. Levi L.
 Wheeler, Arthur S.
 Wilson, Minnie B.
 Winslow, Mrs. H. L.
 Woodburn, John B.

NON-RESIDENT MEMBERS.

Abraham, George	Gloyd, Mrs. Mahlon
Archibald, Mrs. Alice M.	Goodrich, Rev. Chauncey
Barker, Mrs. Thomas	Goodrich, Washburn A.
Barrett, Charles D.	Goodrich, Mrs. W. A.
Barrett, Mrs. James	Houston, Mrs. Emerson
Benson, William H.	Johnson, Mrs. Baxter
Bullis, George P.	Lyman, Mrs. C. T.
Curtis, Sarah	Mason, Mrs. H. A.
Curtiss, Mrs. Edwin	Mecum, Albert R.
Crane, Mrs. George	Mecum, Charles R.
Crosier, Mrs. Julia	Mecum, Mrs. C. R.
Davison, Walter F.	Parsons, Henry C.
Day, William I.	Parish, Mrs. E. H.
Edson, Minnie R.	Pierce, Elizabeth A.
Edson, Franklin W.	Pye, Thomas F.
Emmons, Mrs. Noadiah	Richards, Mrs. Albertus
Fay, Edward E.	Smith, Mrs. Martha E.
Fay, Mrs. E. E.	Stowell, Sidney S.
Griswold, Mrs. George	Tower, Charles B.
Goodrich, Mrs. D. M.	Tower, Mrs. C. B.
Gaunt, John	Tracy, Mrs. Charles K.
Gaunt, Mrs. J.	Wentworth, Clara E.
Gloyd, Mahlon	Wood, Mrs. George E.

SUMMARY.

Residents—men,	58	
Residents—women,	111	169
Non-residents—men,	19	
Non-residents—women,	28	47
Total,		216

HINSDALE, Dec. 31st, 1895.

The Centennial List of Members.

WITH YEAR OF ADMISSION, DISMISSION, DEATH AND AGE.

NOTE.—The Clerk of the Church desires information that will assist in completing the record of dismissions, death and age of former members.

“A,” denotes that the member was dropped from the roll by his or her request, or for other reasons; “L,” admitted by letter from another church; “W,” withdrew to some other denomination without taking a letter. Numbers out of the regular succession refer to admission a second time, and also to married name. Cases of discipline are on the church records only.

	No.	1795.	DISMISSED.	APPROXIMATE DATE OF DEATH AND AGE.	
	L	1. Rev. Theodore Hinsdale,		Dec. 1818.	80
	L	2. Richard Starr,		Feb. 1805.	87
	L	3. Ephraim Hubbard,		May 1810.	63
	L	4. Elizur Burnham,		Mch. 1811.	78
	L	5. Nathan Hibbard,		1825.	88
		6. Joseph Skinner,			
		7. Jonathan Skinner,			
		8. Gideon Peck,			
	L	9. Seth Wing,		Feb. 1812.	67
	L	10. Asa Goodrich,			
	L	11. Nehemiah Frost,	Feb. 1806.	June 1850.	83
		12. Benjamin Sawyer.			
		13. Asa Parks.			
		14. Mrs. Anne Hinsdale-Theodore,		Mch. 1817.	69
		15. Sarah Sawyer.			
		16. Elizabeth Babcock.			
	L	17. Mrs. Anne Goodrich-Asa.			
		18. Mrs. Rebecca Frost-Amasa,	Feb. 1806.	Oct. 1823.	55
		19. Priscilla Parks.			
		20. Jerusha Skinner.			
		21. Hulda Wing-Seth,		Oct. 1824.	78
	L	22. Mrs. Hannah Hubbard-Ephraim,		Jan. 1843.	89
	L	23. Mrs. Elizabeth Frost-Nehemiah.	Feb. 1806.	Sept. 1840.	72
		1796.			
		24. Mrs. Pheobe Hibbard-Nathan.			
	L	25. Mrs. — Peck-Gideon.			
		26. Widow Lucy Loomer,		July 1820.	60
		27. Nancy Hinsdale,	Aug. 1834.	May 1851.	82
		1797.			
		28. William Burnham,		Sept. 1850.	83
		29. Moses Yeomans,		1814.	
		30. Mrs. Eunice Babcock-John.			
		31. Mrs. Lucy Pease-James,			

No.	1800.	DISMISSED.	APPROXIMATE DATE OF AGE AND DEATH.	
L 32.	Benajah Jones,		Sept. 1807.	79
L 33.	Mrs. Tabitha Meacham-John,		Sept. 1823.	61
L 34.	Elisha Wing,		Jan. 1835.	78
L 35.	Mrs. Anna Wing-Elisha,		Oct. 1825.	69
	1801.			
L 36.	Mrs. Azubah Jones-Eli,		Jan. 1810.	40
L 37.	Deacon Elijah H. Goodrich,		Dec. 1826.	69
L 38.	Mrs. Mabel Goodrich-E. H.,		Mch. 1840.	72
L 39.	Isaac Bassett,	Feb. 1833.	Aug. 1849.	84
L 40.	Mrs. Azubah Bassett-Isaac,		Nov. 1802.	31
	1802.			
L 41.	Rev. Caleb Knight,	Apr. 1816.	Oct. 1854.	83
L 42.	Elizabeth Hurd.			
	Mrs. Mary Wood-Amariah,	Apr. 1816.		
L 44.	Mrs. Jemima Jones-Benajah,		Feb. 1805.	74
L 45.	Mrs. Anna Knight-Caleb,	Oct. 1817.	Feb. 1858.	79
L 46.	Daniel Wentworth,		Jan. 1840.	83
L 47.	Mrs. Susanna Wentworth-Daniel,		May 1827.	70
L 48.	Mrs. Hannah Witter-Joseph, Jr.			
	Elisha Carrier.			
	Mrs. Mary Carrier-Elisha.			
	John Halbert.			
	Mrs. Asenath Halbert-John.			
	Mrs. Adosha Post-Ichabod,		Oct. 1808.	36
	Mrs. Prudence Adams-John,		Apr. 1853.	82
L 55.	Deacon Rufus Marsh,		1813.	55
L 56.	Mrs. Mary Marsh-Rufus,	Sep. 1825.	1833.	71
L 57.	Jabez Whitney,	Dec. 1819.	Jan. 1825.	74
L 58.	Mrs. Experience Whitney-Jabez,		Nov. 1805.	51
L 59.	Mrs. Hephzibah Thompson-Artemas,		Feb. 1826.	54
	1803.			
L 60.	Asa Cady,		Dec. 1826.	72
L 61.	Mrs. Martha Cady-Asa,		July 1823.	63
L 62.	Miss Esther Cady.			
L 63.	Mrs. Mary Frost-Amasa, Sr.,		Oct. 1815.	86
L 64.	Simon Huntington,		Aug. 1836.	74
L 65.	Mrs. Priscilla Huntington-Simon,		Jan. 1846.	85
L 66.	John Meeker,	1805.		
L 67.	Mrs. Mary Bassett-Isaac,	Feb. 1833.	Oct. 1839.	64
	Job Bestow,		Apr. 1813.	52
	Mrs. Lydia Wing-James,		Oct. 1840.	79
	Mrs. Philura Putnam-John,		Mar. 1836.	66
	Lucy Starr,		1803.	
	1804.			
	Sarah Matthews,	1806.		
L 73.	Elnathan Sanderson,	Sep. 1825.		
L 74.	Mrs. Sarah Sanderson-Elnathan,	Sep. 1825.		
L 75.	Caleb N. Street,	Oct. 1836.		
L 76.	Mrs. Bathsheba Street-Caleb N.,		May 1818.	47
L 77.	Mrs. Hannah Wing-Elnathan.			
	David Moseley,		Nov. 1804.	42
	Mrs. Rebecca Moseley-David.			

No.	1804.	DISMISSED.	APPROXIMATE DATE OF AGE AND DEATH.	
80.	Mrs. Kesiah Payne-Ebenezer,		Aug. 1854.	88
81.	Mrs. Susanna Dresser-Isaac,			
82.	Mrs. Polly Holland-William,	Aug. 1836.		
	1805.			
83.	Septimeus Witter.			
84.	Mrs. Anna Witter-Septimeus.			
85.	Eunice Geere.			
86.	Mrs. Abigail Parsons-Lemuel,		May 1858.	94
	1806.			
L 87.	Chester Moody,		June 1826.	46
L 88.	Mrs. Nancy B. Moody-Chester,	Feb. 1830.	Oct. 1855.	74
	Thomas Matthews,		Oct. 1824.	56
W 90.	Samuel Wing,	July 1813.	Dec. 1863.	90
W 91.	Mrs. Abigail Wing-Samuel,	July 1813.	Oct. 1824.	47
	1807.			
L 92.	Mrs. Caroline Pierce-Asa,		July 1862.	83
	1808.			
L 93.	Elisha Leonard,	Dec. 1821.		
L 94.	Mrs. Mary Leonard-Elisha.			
	Lemuel Parsons, Jr.,		Apr. 1867.	82
	Walter Tracy,	Jan. 1843.	June 1870.	85
	Ebenezer Payne, Jr.,	1815.	Dec. 1868.	84
	Leonard Dresser.			
	Samuel Matthews,		Dec. 1814.	44
100.	Mrs. Lydia Matthews-Samuel,	Sep. 1823.	Feb. 1857.	78
101.	Salmon Bixbee,	Apr. 1844.	Dec. 1864.	89
102.	Mrs. Betsy R. Bixbee-Salmon,	Apr. 1844.	Apr. 1856.	75
103.	Asa Pierce,		Sep. 1819.	40
104.	Joseph Knight.			
	1809.			
105.	Widow Mary Benson,		May 1820.	72
106.	Mrs. Susanna Watson-John,	Jan. 1820.		
107.	Joseph Bellows,		Apr. 1816.	51
108.	Philena Francis,	1815.	Feb. 1848.	
L 109.	Mrs. Delight Payne-Ebenezer, Jr.,	1815.		
	1810.			
L 110.	Mrs. Polly Crary-Christopher,	Feb. 1819.		
L 111.	Mrs. Mary Colt-Oliver P.,		1864.	77
	1811.			
WL 112.	Mrs. Josiah Pomeroy,	Sep. 1823.		
WL 113.	Mrs. Ruth Pomeroy-Josiah,	1823.		
	114. William Peirce,		Feb. 1824.	70
	1812.			
115.	Samuel Watkins,		May 1813.	66
116.	Widow Monika Richards,		Dec. 1831.	64
117.	Mrs. Mercy Tracy-Walter,		Apr. 1831.	48
118.	Mrs. Phimelia Otis-Shubal,		Feb. 1819.	39
119.	Lucy Warren.			
120.	Polly Parsons,		Nov. 1871.	79
121.	Mrs. Eunice Kittredge-Dr. Abel,		May 1852.	76

No.		1814.	DISMISSED.	APPROXIMATE DATE OF DEATH AND AGE.	
L	122.	William Worthington,	July 1819.		
L	123.	Mrs. Sarah Worthington-William, 1816.	July 1819.		
L	124.	Rev. William A. Hawley, 1817.	Jan. 1841.	May 1854.	66
	125.	Julius Bartlett,	Oct. 1829.		
	126.	William Clark,		Mar. 1870.	82
	127.	Timothy McElwain,		Nov. 1825.	53
	128.	Mrs. Zilpha McElwain-Timothy,	June 1832.		
	129.	Daniel Merriman, 1817.	July 1835.	Jan. 1850.	73
	130.	Mrs. Sally T. Merriman-Daniel,		Nov. 1823.	52
	131.	Mrs. Rebecca Payne-Daniel,	Sep. 1834.		
L	132.	Mrs. Elizabeth Post-Ichabod,	Mar. 1827.	Sep. 1838.	68
L	133.	Mrs. Debby A. Hawley-Rev. W. A.,	Aug. 1841.	Apr. 1858.	69
L	134.	Samuel Wales,	May 1829.		
L	135.	Mrs. Esther Wales-Samuel, 1818.	May 1829.		
	136.	Selden Spencer,		Mar. 1827.	37
	137.	Mrs. Lucy Spencer-Selden,		Dec. 1841.	52
	138.	Abner Wing,	Dec. 1818.		
	139.	Lucinda Wentworth,		Nov. 1853	58
	140.	Mrs. Abigail Francis-Festus,		May 1875.	87
	141.	— Zeri Wing,	Aug. 1834.	Mar. 1858.	65
	142.	John Adams, Jr.,	June 1824.	Jan. 1839.	44
L	143.	Andrew Phelps.			
L	144.	Mrs. Nancy Phelps-Andrew.			
	145.	Abigail Loomis,		Jan. 1819.	28
	146.	Eli Adams,	1834.	1876.	79
	147.	Addison Merriman,	Mar. 1835.	Aug. 1863.	62
	148.	Miss Martha Merriman,	Apr. 1856.	Dec. 1861.	58
	149.	Rebecca Wright,	Nov. 1832.		
	150.	Electa Babcock.			
	151.	Sally Peirce,		July 1824.	34
	152.	Roxanna Loomis,		May 1827.	31
	153.	Prudence Adams,	Mar. 1835.	Apr. 1853.	83
	154.	Lucy Huntington,		Aug. 1828.	27
	155.	Elizabeth Curtiss-Epaphras,		Mar. 1825.	58
	156.	Sophia Putnam,	Sep. 1820.	Apr. 1871.	73
	157.	Dolly Hathaway,	1825.	1884.	84
	158.	Fanny Huntington,	Oct. 1828.	Aug. 1840.	41
	159.	Malinda McElwain,	Dec. 1822.		
W	160.	Obadiah McElwain,	Dec. 1842.		
L	161.	Mrs. Nancy McElwain-David, 1819.	June 1824.		
W	162.	Samuel Spencer,	Mar. 1832.		
W	163.	Eliza Parkis,	Mar. 1822.		
L	164.	Mrs. Asenath Burnham-William,		Nov. 1851.	77
	165.	William Hinsdale,		Oct. 1860.	70
	166.	Widow Mary Loomis,		Dec. 1840.	80
L	167.	Mrs. Sarah Porter,	Apr. 1834.	July 1851.	91
L	168.	James Porter,	Apr. 1834.	Oct. 1864.	72

		DISMISSED.	APPROXIMATE DATE OF DEATH AND AGE.	
No.	1819.			
L 169.	Mrs. Lurinda Porter-James,	Apr. 1834.	May 1874.	80
L 170.	Harvey White,	Mar. 1832.	Dec. 1868.	74
	171. Mrs. Sally White-Harvey,	Mar. 1832.	Jan. 1861.	64
	1820.			
	172. John H. Russ.			
	173. Mirinda Kittredge,		Apr. 1880.	82
L 174.	Mrs. Ruth Street.			
	175. Widow Abigail Haskins,	May 1835.		
	176. Mrs. Judith Hinsdale-William,		Oct. 1840.	50
L 177.	Thomas Pixley,	June 1824.		
L 178.	Mrs. Patty Pixley-Thomas,	June 1824.		
	1821.			
L 179.	Hephizabah Nash,	June 1844.	Feb. 1875.	81
L 180.	Mary Russ,		July 1843.	
	181. Mrs. Persis Tyler,		Aug. 1853.	89
	182. David McElwain,	June 1824.		
	183. Mrs. Eunice Smith,	Jan. 1833.		
	184. Mrs. Mary Hathaway,	June 1824.		
	185. Mrs. Sally Gillett,	Jan. 1832.	1865.	
	1822.			
	186. Mrs. Phebe Ely Allen,		Oct. 1833.	57
W 187.	Mrs. Rebecca Elizabeth Peirce,	1831.		
	188. Mrs. Mary Cady,	Aug. 1826.	Mar. 1835.	48
	189. Mrs. Abigail Briggs,	July 1827.		
	190. Minerva Adams,	June 1831.	Aug. 1888.	83
	191. Lucy A. Wing,	Aug. 1833.	Mar. 1842.	36
	192. Amanda Wentworth.			
	193. Elisha Jones,	Sep. 1826.	July 1855.	81
	194. David Porter Robinson,	Mar. 1831.	Jan. 1880.	75
	195. Jonathan Huntington,	1830.	1869.	65
	196. David Wentworth,		Aug. 1853.	50
	197. Charles Thompson Smith,	May 1831.		
L 198.	Elijah Nash,		July 1829.	73
L 199.	Mrs. Mary Nash-Elijah,		Jan. 1828.	62
	200. Mrs. Olive Barrett-Amos,		May 1837.	80
	201. Louisa Phelps.			
	202. Nathaniel T. Yeomans.			
L 203.	Mrs. Sylvia Lyman-Isaac,		Mar. 1841.	70
L 204.	Abial Cady,		Apr. 1868.	78
L 205.	Mrs. Abigail Cady,		June 1866.	72
	206. Sophia Goodrich,		Nov. 1857.	52
	207. Amanda Frissell,	May 1831.		
L 208.	Lucy Yeomans,	Jan. 1825.		
	1824.			
	209. Mrs. Lucy Lathrop-Erastus,		Nov. 1846.	67
L 210.	Mrs. Merinda Hubbard-John R.,	May 1826.		
	1825.			
	211. Julia Nash,	July 1840.		
	212. Julius Morgan,		Apr. 1842.	74
	213. Epaphras Curtis,		May 1878.	76
	214. Mrs. Louisa Fay-N. W.,		Feb. 1828.	46
L 215.	Rufus Butts,	Feb. 1838.		
L 216.	Mrs. Charlotte Butts-Rufus,	Dec. 1833.		

No. 1826.		DISMISSED.		APPROXIMATE DATE OF DEATH AND AGE.	
	217. Mrs. Triphena Wing-Zeri,	Aug. 1834.		Dec. 1852.	59
	218. Sarah Louisa Johnson,			Jan. 1833.	22
L	219. Mrs. Martha Putnam-Henry,			Sep. 1837.	35
	1827.				
L	220. Thomas F. Barker,			Jan. 1858.	83
	221. } Marshall Peirce,	Dec. 1833.			
	340. }				
L	222. Theodore Barrows,			Sep. 1883.	81
	223. Rufus Barrett,			Sep. 1827.	46
	224. Nathan Wing Fay,	Dec. 1835.		Apr. 1868.	84
	225. Frederick Curtiss,			Feb. 1889.	91
	226. William W. Adams,			Sep. 1874.	72
	227. Stephen Holland,	Apr. 1836.		Dec. 1855.	58
	228. Asahel Barker,			Apr. 1893.	86
	229. Susan Wisner or Warren,	July 1835.			
W	230. Clarissa Lyman,	Oct. 1830.		Oct. 1835.	39
	231. Olive Barrett, 2d,	Dec. 1835.		Mar. 1873.	76
	232. Mrs. Eliza Bartlett-Julius,	Oct. 1829.			
W	233. Clementine M. Bartlett,	Oct. 1830.		Jan. 1884.	79
	234. Polly Brown-Obadiah,			July 1871.	78
	235. Mrs. Orra W. Mosely-Henry,			July 1843.	46
	236. Mrs. Harriet Parsons-Jason,	Nov. 1831.		Feb. 1861.	59
L	237. Mrs. Caroline Wentworth-E. A.,			Aug. 1838.	33
	238. Samuel Wright,			Jan. 1835.	73
	239. Mrs. Betsey Wright-Samuel,	Mar. 1850.			
	240. David Moseley Hinsdale,			Mar. 1871.	63
	241. Luther Watkins,			June 1864.	78
	242. Mrs. Lovisa Watkins-Luther,			Feb. 1852.	63
	243. Sally Louisa Jones,	Apr. 1836.			
	244. } Judith Shedd Kittredge,	Dec. 1829.			
	427. }				
	245. Mary Worthington Kittredge,			Oct. 1841.	34
	246. Maria Wright,	Feb. 1831.			
L	247. Mrs. Martha Merriman-Daniel,	July 1835.		Nov. 1849.	60
	248. Rufus Marsh Wright,	Dec. 1832.			
	249. Charles Snow,	Apr. 1837.			
	250. Oliver Partridge Colt,			May 1865.	82
	251. Benjamin Dole,	June 1836.			
	252. Mrs. Betsey Dole-Benjamin,	June 1836.			
	253. James Haskins,			Jan. 1890.	84
	254. Clarissa Leland,			Oct. 1881.	76
	255. Julia Ann Adams,	Feb. 1837,		1861.	50
	256. Mrs. Achsah Parsons-Lemuel,			Aug. 1875.	88
	257. Mrs. Mary Kittredge-John,	Jan. 1845.		1868.	
	1828.				
	258. Robert Milliken,			Mar. 1867.	74
	259. Mrs. Sally Milliken-Robert,			Nov. 1882.	85
	260. Asa Cady,	June 1830.		June 1869.	77
	261. Mrs. Teresa Cady-Asa,	June 1830.		Mar. 1864.	67
	262. Miller Ames Wright,	Nov. 1830.			
	263. Mrs. Abigail Wright-M. A.,	Nov. 1830.			
	264. Mrs. Azubah Morgan,			May 1863.	88
	265. Mrs. Orpha Curtiss-Epaphras,			Aug. 1874.	72

No.	1828.	DISMISSED.	APPROXIMATE DATE OF DEATH AND AGE.	
	266. Charles Henry Plunkett,		Sep. 1860.	59
	267. Daniel Nichols Warner,	Feb. 1838.		
	268. Almena Davis,	Dec. 1860.	Sep. 1884.	76
L	269. Laura McElwain,	June 1832.		
	270. Timothy Bacon,		July 1834.	81
	271. Betsey Richards,		Nov. 1856.	54
	272. Lavina Goodrich,	Oct. 1832.	Oct. 1881.	85
	273. Matilda Barrett,		Jan. 1884.	86
WL	274. Asa B. Partridge,	July 1833.		
WL	275. Mrs. Julia P. Partridge,	July 1833.		
	1829.			
L	276. Joseph White,		Apr. 1860.	72
L	277. Ichabod Post,		Jan. 1847.	78
L	278. Mrs. Elizabeth Post-Ichabod,		Sept. 1837.	68
L	279. Mrs. Dorothy B. Warner,	Feb. 1838.		
L	280. Mrs. Phanieia Francis-John,	July 1852.	Apr. 1880.	74
	1830.			
	281. James Benton,	Jan. 1831.	Nov. 1869.	
	282. Mrs. Nancy Benton-James,	Jan. 1831.	Sep. 1877.	83
	283. Mrs. Harriet M. Hinsdale-Levi,	June 1839.	Dec. 1869.	81
	284. Mrs. Sarah Allen Cooper-Porter,	Oct. 1834.		
L	285. Mrs. Harriet Marsh Kittredge-Dr. B. F.,		Apr. 1886.	76
	1831.			
L	286. Mrs. Alithea Street-Horace,	Oct. 1836.		
L	287. Mrs. Susan T. Butts-Rufus,	Feb. 1838.		
	288. Thomas F. Barker,	Sep. 1841.	Oct. 1892.	89
	289. Elijah Augustus Wentworth,		June 1858.	58
	290. Isaac Austin Bassett,	Dec. 1833.	Sep. 1886.	75
	291. Tryphena Merrill-John,		Mar. 1860.	68
	292. Mrs. Ruth L. Roberts-Samuel P.,		May 1863.	77
	293. Mrs. Sophia H. White-Joseph,		July 1888.	92
	294. Achsah Richards Holland-Stephen,	Apr. 1836.	Aug. 1880.	76
	295. Mrs. Lilly Lemley-Solomon,		Feb. 1888.	91
	296. Clarissa Adams-W. W.,		Apr. 1888.	80
	297. Lydia Pierce,	Apr. 1836.	Apr. 1888.	87
	298. } Mary Parks Francis,	Dec. 1833.		
	341. }			
	299. Almira Bassett,	Feb. 1833.		
	300. Cynthia Loomis.			
	301. Elizabeth Bixbee,	Oct. 1836.	Feb. 1895.	80
	302. Sophronia Kittredge,	Aug. 1860.	Oct. 1895.	80
L	303. Mrs. Fanny Buel,		May 1840.	41
	304. Horace Street,	Oct. 1836.		
	1832.			
L	305. Cotton Moody,	1840.		
L	306. Mrs. Lucy Moody-Cotton,	1840.		
	1833.			
L	307. Mrs. Lucy M. Barrett-Thos. P.,		July 1834.	25
L	308. Russell Tinker,		Nov. 1844.	55
L	309. Benjamin E. Warner,	Sep. 1856.		
	310. Myra Hinsdale,	Mar. 1853.		

No.		1834.	DISMISSED.	APPROXIMATE DATE OF AGE AND DEATH.	
	311.	Austin Wing,	Aug. 1834.		
	312.	Flora Minerva Hawley,	Aug. 1856.		
	313.	Margaret Stowell,	Oct. 1836.		
L	314.	Mrs. Almira Watkins-Riley,		Sep. 1847.	35
	315.	Lucretia Colt,		July 1838.	23
	316.	Susanna Annista Stowell,	Aug. 1838.	1843.	24
	317.	Mrs. Mary Northrop Goodrich-E. H.,		Nov. 1867.	59
W	318.	Eunice Chamberlain Kittredge,	Jan. 1839.	Apr. 1886.	75
L	319.	Elviza Goodrich,		Sep. 1856.	53
		1835.			
L	320.	Mrs. Semiramis Barker-Asahel,		Nov. 1879.	72
L	321.	Mrs. Lydia Meacham,		Feb. 1857.	78
L	322.	Julia Spencer,	May 1846.	Nov. 1864.	43
		1836.			
	323.	Elbridge G. Pierce,	Feb. 1847.	Aug. 1862.	46
	324.	Francis Pierce,	July 1844.	Aug. 1883.	66
	325.	Lewis Pierce.			
	326.	Judith Mason Pierce,	Dec. 1858.	Apr. 1872.	58
	327.	Harriet Pierce,	Jan. 1852.		
	328.	Cynthia Parsons,	Mar. 1867.	May 1872.	61
	329.	Rebecca Parsons,	Sept. 1856.	Sept. 1865.	49
	330.	Zilpha Parsons,		Aug. 1868.	50
	331.	Maria P. Meacham.			
	332.	Mary Peck Tinker,	July 1853.		
L	333.	Widow Sophia P. Nichols,		Apr. 1871.	73
L	334.	Mrs. Roxana A. Tinker-Russell,		July 1852.	58
	335.	Belinda Barker,		July 1842.	29
	336.	Mrs. Seraph Emmons-Monroe,		Sep. 1836.	29
	337.	Emily Emmons,	May 1842.		
	577.				
	338.	Abigail Wright,	July 1845.	July 1880.	67
	339.	Martha Emeline Cady,	July 1843.		
		1837.			
L	340.	Marshall Pierce,		May 1886.	77
L	341.	Mrs. Mary Francis Pierce-Marshall,		June 1895.	84
	342.				
	576.	Lyman Payne,	May 1842.		
	343.	Sarah Jane Colt,	July 1842.		
L	344.	Mrs. Frances Wright-Asahel,	Sep. 1844.	Apr. 1863.	76
L	345.	Mrs. Martha Wright-Charles,	Sep. 1844.		
	521.				
	346.	Solomon Ingham,		Nov. 1837.	86
	347.	Mrs. Polly Ingham-Solomon,	Sep. 1840.		
	348.	Abner Wing,	Sep. 1840.	1867.	75
	349.	Mrs. Mehitabel Wing-Abner,	Sep. 1840.	1866.	
	350.	Henry Merriman,	Nov. 1849.	Apr. 1885.	74
	351.	John Putnam,	Aug. 1856.		
	352.	Eunice Clark,	Jan. 1846.		
	353.				
L	676.	Henry Pitt,	May 1861.		
	354.				
L	677.	Mrs. Sophia Pitt-Henry,	May 1861.		
L	355.	Mrs. Martha C. Curtiss-Frederick,		Apr. 1876	67

No.		1838.	DISMISSED.	APPROXIMATE DATE OF DEATH AND AGE.	
	356.	Warren W. Pierce,	July 1845.	Aug. 1881.	69
	357.	Elijah L. Little,	Aug. 1841.		
	358.	Lydia Morgan.			
L	359.	Mrs. Mary Cheeseman-Abel,		Feb. 1842.	80
L	360.	Anna Cheeseman,		Mar. 1888.	84
		1839.			
L	361.	Mrs. Sarah T. Merriman-Henry,	Nov. 1849.	May 1851.	34
L	362.	Mrs. Cynthia Stowell Wentworth-E. A.		Jan. 1893.	81
		1840.			
L	363.	Edward Cheeseman,		May 1885.	84
	364.	Mrs. Lucinda B. Cheeseman-Edward,		Mar. 1886.	84
L	365.	James Miller,		Mar. 1880.	82
L	366.	Mrs. Lucy Miller-James,		Mar. 1875.	79
		1841.			
L	367.	Mrs. Susan Emmons-Noadiah,		Sep. 1877.	73
L	368.	Rev. Seth W. Banister,	Apr. 1846.	Oct. 1861.	52
	369.	Loran C. Clark,		Feb. 1863.	44
	370.	Sarah H. White,	Aug. 1850.		
	371.	Mary Ann Hinsdale,		Apr. 1842.	23
	372.	Eliza Cady,	Oct. 1847.		
L	373.	Mrs. Harriet Watkins-Daniel,		Aug. 1883.	87
L	374.	Mrs. Keturah Phelps-Seth,		Dec. 1854.	74
L	375.	Servius Ellis.	July 1848.	1854.	
L	376.	Mrs. Elizabeth Ellis-Servius,	July 1848.		
		1842.			
L	377.	Mrs. Elizabeth E. H. Banister-S. W.,	June 1847.	July 1850.	32
L	378.	Mrs. Kesiah L. Blair,		Dec. 1852.	
L	379.	Mrs. Nancy P. Loomis,		Oct. 1865.	69
	380.	John Merrill,		Sep. 1869.	77
	381.	Ira Torrey,		Sep. 1892.	78
	382.	Charles J. Kittredge.			
L	383.	Silas B. Bottom,		Aug. 1876.	63
	384.	Captain Abraham Washburn,		Sep. 1852.	97
		1843.			
L	385.	Mrs. Naomi Wentworth-David,	July 1855.	Jan. 1863.	51
	386.	Mrs. Phoebe M. Chapin,	Apr. 1847.		
L	387.	Charles Snow,		Nov. 1849.	42
L	388.	Henry Cady,	Oct. 1844.		
L	389.	Mrs. Maria Cady-Henry,	Oct. 1844.		
L	390.	Edward T. Nash,		Apr. 1860.	58
L	391.	Mrs. Charlotte Nash-E. T.,		July 1863.	51
L	392.	Mrs. Chloe B. Parish-Gordon,	Dec. 1865.	Mar. 1892.	76
L	393.	Mrs. Marinda Kittredge Lombard,	Feb. 1844.	Apr. 1880.	82
L	394.	Horatio Everett,	Jan. 1875.	Sep. 1887.	78
L	395.	} E. N. Colt, M. D.,	July 1845.		
	475.				
L	396.	} Mrs. Lydia Colt-E. N.,	July 1845.		
	476.				
	397.	Christopher C. Pierce,		Oct. 1890.	71
	398.	Elizabeth W. Hinsdale,	Oct. 1856.		
L	399.	Zeri Wing,		Dec. 1852.	59
L	400.	Mrs. Zeri Wing.			

No.		1843.	DISMISSED.	APPROXIMATE DATE OF AGE AND DEATH.	
L	401.	Milo Wing,	May 1853.	Nov. 1888.	68
L	402.	Mrs. Martha A. Wing-Milo.			
L	403.	Malvina Wing,	Feb. 1852.		
AL	404.	Corinth Wing,	May 1853.		
AL	405.	Anna B. Wing,	1886.		
		1844.			
L	406.	Mrs. Sarah Tuttle-John M.,		June 1864.	50
L	407.	Mrs. Abigail Hinsdale-William,		Feb. 1861.	65
		1845.			
L	408.	Truman Crossett,	July 1850.		
L	409.	Chauncey A. Ferguson,	June 1848.	Jan. 1862.	47
L	410.	Ira B. Sampson,	May 1847.		
L	411.	Mrs. Mary E. Clark-Loran C.,		Dec. 1890.	69
L	412.	Nathaniel Butts,		Jan. 1849.	63
L	413.	Mrs. Polly Butts-Nathaniel,		Oct. 1881.	90
L	414.	Mary Butts.			
L	415.	Mrs. Frances B. Kittredge-C. J.			
L	416.	Mrs. Elvira Comstock Parish-E. H.,	Feb. 1874.		
	857.				
		1847.			
L	417.	Lyman White,	Mar. 1859.		
	621.				
L	418.	Mrs. Annah White-Lyman,	Mar. 1859.		
	622.				
L	419.	Clarissa White,		Dec. 1854.	24
L	420.	Rev. Edward Taylor,	Oct. 1850.		
L	421.	Selden R. Ferguson,		June 1857.	40
L	422.	Isaac Bassett.			
L	423.	Mrs. Margaret P. Ferguson-S. R.,		Jan. 1854.	33
	424.	Milo M. Wentworth,	June 1854.		
	585.				
	425.	Otis Jones,	Mar. 1853.		
	426.	Mrs. Susanna Jones-Otis,	Mar. 1853.		
L	427.	Mrs. Judith Kittredge Wells,	June 1850.	Feb. 1882.	77
	428.	Erastus Pierce,		July 1884.	79
	429.	Mrs. Sophia M. Pierce-Erastus,		Mar. 1883.	73
	430.	Ira Day,		May 1887.	75
	431.	Mrs. Frances F. Day-Ira,		May 1884.	64
	432.	Lydia Tucker,		Mar. 1876.	74
	433.	William Clark, Jr.,		Apr. 1886.	67
	434.	Mrs. Lucy E. Clark-William, Jr.,		Dec. 1890.	68
	435.	Henry Putnam,		Feb. 1863.	62
	436.	John Francis,	July 1852.	Mar. 1885.	83
	437.	Abel Kittredge, Jr.,	June 1870.	June 1886.	64
	438.	Orlen N. B. Pierce,		1853.	
	439.	Mrs. Nancy Taylor Plunkett-C. H.,		Aug. 1869.	54
	440.	Mrs. Harriet Tracy-William,		Mar. 1858.	42
	441.	Sarah Pierce,		Nov. 1858.	58
	442.	Sarah L. Merrill,	Jan. 1857.	June 1879.	
	443.	Julia A. Merrill,	Sep. 1855.	Sep. 1892.	72
	444.	Mary K. Roberts,	Apr. 1853.	Feb. 1878.	50
	445.	Elizabeth A. Cady,	Feb. 1853.		
	446.	Janette Blake,		Jan. 1874.	

No.		1847.	DISMISSED.	APPROXIMATE DATE OF DEATH AND AGE.	
	447.	Martha L. Tinker,	Dec. 1861.	June 1892	65
	448.	Olive Clark,	Jan. 1850.	Oct. 1850.	22
	449.	Sophia M. White,	May 1854.		
	450.	Riley Watkins,		July 1884.	80
	451.	Samuel Watkins,		Aug. 1886.	75
	452.	Gordon Parish,	Dec. 1865.	Dec. 1877.	64
	453.	Elisha H. Parish,		Sep. 1871.	53
	454.	Peter Parsons.			
	455.	Lemuel Parsons, Jr.,	May 1857.		
A	456.	George N. Cady,	1886.		
	457.	Charles Chandler Thompson,	Jan. 1850.		
	458.	Mrs. Kesiah W. Drowne,	Feb. 1852.	Mar. 1895.	82
	459.	Genevra Richards,	Apr. 1854.		
	460.	Mary Barrows,		July 1889.	58
	461.	Sarah Amelia Livermore,	June 1858.		
	462.	Emerancy White,		Oct. 1847.	14
	463.	Eunice Pierce,	Apr. 1850.		
	464.	Maria Cole,	May 1863.		
L	465.	Mrs. Jane G. Taylor-Rev. Edward,	Feb. 1851.		
	466.	Festus Francis.		Sep. 1862.	87
	467.	Lysander M. Francis.			
	468.	Mrs. Mary Bird Francis-L. M.,		June 1891.	76
	469.	Austin M. Wentworth,	Dec. 1850.	Feb. 1890.	64
	470.	Rufus Aphthorpe,	Sep. 1861.		
	471.	Harriet Cornelia Kittredge,	Apr. 1856.		
	472.	Laura Nicholson.			
	473.	Cynthia Cole,		June 1855.	29
	474.	Harvey T. Spring,		May 1853.	27
L	475.	E. N. Colt, M. D.,	Aug. 1849.	Sep. 1893.	82
L	476.	Mrs. Lydia B. Colt-E. N.,	Aug. 1849.	Mar. 1893.	81
		1848.			
L	477.	Caroline Fergusson,	July 1852.		
L	478.	Philip H. Sears,	Dec. 1852.		
	479.	Noadiah Emmons,		Feb. 1883.	81
	480.	Philander F. Booth,	Dec. 1860.	Mar. 1895.	84
	481.	Jacob Booth, Jr.,		Apr. 1871.	74
AL	482.	William P. Morehouse,	1886.		
	483.	Nathan W. Fay,	Jan. 1859.	Aug. 1886.	63
	484.	Henry Alexander Peirce,	Dec. 1852.		
L	485.	Mrs. Harriet Eames-A. D.			
L	486.	George W. McElwain,		July 1861.	78
L	487.	Mrs. Frances McElwain-G. W.,		Feb. 1875.	90
L	488.	Thomas Stebbins,	May 1851.		
	489.	Julia Putnam,	Oct. 1853.	Nov. 1869.	41
L	490.	Mrs. Mary Loveland-Samuel,		Sep. 1851.	39
	491.	Sarah M. Nash,	Nov. 1859.	Dec. 1867.	37
		1849.			
L	492.	Harvey S. Beals,	July 1854.		
L	493.	Sarah J. Beals-Harvey S.,		1851.	
L	494.	Levi Alexander,	Mar. 1850.		
L	495.	Mrs. Mary Alexander-Levi,	Mar. 1850.		
L	496.	Justin Smith, M. D.,	June 1853.		
L	497.	Martha L. Smith,	June 1853.		

No.	1850.	DISMISSED.	APPROXIMATE DATE OF DEATH AND AGE.	
498.	Lucy M. Tucker.			
499.	Frederick Barstow,	Dec. 1854.		
500.	Martin Livermore,		Feb. 1870.	65
501.	Lorenzo Davison Heath,		Nov. 1852.	
502.	Baxter Ellis Johnson,		Dec. 1855.	34
503.	James Irwin,	Mar. 1868.		
504.	Betsey Eliza Irwin,	Mar. 1868.		
505.	Mrs. Hannah M. Johnson-Baxter.			
506.	Mary Morris,		1890.	
507.	Mary Coope,	Oct. 1855.		
508.	Mrs. Emmeline B. Lemley-Chas. D.,	Mar. 1860.	Nov. 1893.	63
509.	Elizabeth Richards,	Dec. 1854.	Oct. 1878.	52
510.	Louisa Graves,	Apr. 1854.		
L 511.	Eunice Eames-Daniel,	Sep. 1864.	Feb. 1890.	82
L 512.	Mrs. Hetta Livermore-Martin,		Aug. 1884.	
L 513.	Amanda Gamwell,		Mar. 1870.	66
L 514.	William S. Davis,	Mar. 1857.	July 1881.	75
L 515.	Mrs. Clarissa V. Davis-Wm. S.,	Mar. 1857.	Apr. 1879.	67
L 516.	Sarah Spring,	July 1855.		
L 517.	Mrs. Eliza McC. Peirce-C. C.			
L 518.	Estha Fish.		Aug. 1859.	95
	1851.			
L 519.	Harriet M. Beals-Harvey S.	July 1854.		
520.	} Charles Wright,	Sep. 1855.		
628.				
L 521.	} Mrs. Martha P. Wright-Charles,	Sep. 1855.		
604.				
522.	Mrs. Hannah E. Curtiss-Henry,		July 1873.	50
	1852.			
L 523.	Mrs. Sarah Hooker Kittredge-Abel,	June 1870.	Oct. 1877.	55
	1853.			
L 524.	Rev. P. K. Clark,	Aug. 1856.	Jan. 1872.	60
L 525.	Mrs. Hannah A. Clark-Rev. P. K.,	Aug. 1856.		
L 526.	Samuel Loveland,		July 1872.	69
L 527.	Mrs. Sarah M. Loveland-Samuel,	June 1874.	June 1887.	71
528.	George M. Wright,	Sep. 1855.	July 1870.	33
529.	Myron Barrows,	Sep. 1858.	May 1874.	36
530.	Alvin F. Davis,	Dec. 1862.		
531.	Charles M. Pierce,	Mar. 1865.		
532.	A. Washburn Goodrich.			
533.	Chauncey Goodrich.			
534.	} John Brewster Barker,	Apr. 1857.		
748.				
535.	Elim B. Clark,	Nov. 1858.		
536.	Harlan A. Pierce,	Nov. 1878.		
537.	Mrs. Sarah Pierce,		May 1858.	80
538.	Mrs. Lucinda Booth,		July 1870.	90
539.	Mrs. Nancy Clapp-R. J.,		Dec. 1856.	30
540.	Eliza A. Miller,	Feb. 1876.		
541.	Ellen M. Miller,	Sep. 1857.		
542.	Martha A. Putnam,	June 1861.	Apr. 1866.	36
543.	Seraph E. Putnam,		Apr. 1861.	25

No.		1853.	DISMISSED.	APPROXIMATE DATE OF DEATH AND AGE.	
	544.	Ophelia M. Putnam,	Aug 1856.		
	545.	Maria A. Clark,	Apr. 1856.	Oct. 1895.	59
	546.	Elizabeth P. Kittredge.			
	547.	Julia R. Kittredge,	Feb. 1868.	Aug. 1893.	58
	548.	} Frances J. Kittredge,	Dec. 1860.		
	661.				
	549.	Sarah Curtiss.		July 1864.	28
	550.	Mary R. Plunkett,			
	551.	Clarissa B. Pierce.			
	552.	Adeline M. Pierce.			
	553.	Climena E. Morgan,		Jan. 1863.	24
	554.	Phoebe Cady,	Aug. 1866.		
	555.	Emily C. Wentworth,	June 1867.		
	556.	Celestia Barrows.			
L	557.	Henry C. Haskell,	Sep. 1855.		
	558.	Mrs. Louisa R. Graves-Fortine,		Feb. 1865.	61
	559.	Mrs. Maria Clark.			
	560.	Mrs. Sarah A. Deming-L. J.,	Aug. 1874.		
	561.	Sylvia L. Millikan.			
L	562.	Lorenzo J. Deming,	Aug. 1874.		
		1854.			
	563.	Sylvia L. Colt,	Nov. 1879.		
	564.	Elizabeth W. Fergusson,	Nov. 1861.		
L	565.	Mrs. Laura Birmingham-Henry,	Sep. 1873.	May 1874.	40
L	566.	Deacon Clark Prince,	June 1873.	Oct. 1879.	75
L	567.	Mrs. Priscilla Prince-Clark,		June 1870.	67
L	568.	Mrs. Phanelia Prince-William,		Jan. 1859.	85
L	569.	Harriet A. Prince,	Aug. 1856.		
L	570.	Priscilla A. Prince,	Oct. 1857.		
		1855.			
L	571.	James K. Lombard,	Aug. 1857.	Aug. 1889.	57
L	572.	Ambrose Meacham,	Sep. 1871.	Nov. 1887.	83
L	573.	Mrs. Electa Meacham-Ambrose,	Sep. 1871.	Jan. 1889.	84
L	574.	Harriet Meacham,	Aug. 1856.		
		1857.			
L	575.	Mrs. Mary C. Bingham-Silas.			
L	576.	Lyman Payne,		Dec. 1888.	77
L	577.	Mrs. Emily E. Payne-Lyman,		Feb. 1885.	70
		1858.			
L	578.	Milton Nash,	Aug. 1868.	Apr. 1879.	72
L	579.	Mrs. Harmony D. Nash-Milton,		Nov. 1861.	39
L	580.	Willard Beals,		Mar. 1872.	70
L	581.	Mrs. Laura S. Beals-Willard,		Mar. 1863.	57
L	582.	Rev. Kinsley Twining,	Feb. 1864.		
L	583.	John R. Davison,			
L	584.	Mrs. Betsey Davison-John R.,		June 1892.	67
L	585.	Milo M. Wentworth.			
L	586.	Mrs. Clara C. Wentworth-M. M.			
L	587.	J. T. Mack,		May 1861.	50
	588.	Sarah J. Mack,		May 1859.	17

No.	1859.	DISMISSED.	APPROXIMATE DATE OF DEATH AND AGE.	
589.	Jane L. Clark.			
590.	George W. Tracy,	Apr. 1866.		
591.	William Harrison Benson.			
592.	Martha R. Beals.			
L 593.	George W. Hathaway,	June 1866.		
L 594.	Mrs. Betsey Hathaway-G. W.,	June 1866.		
595.	Emily Frances Booth,	July 1862.		
596.	Eunice C. Kittredge,		Sep. 1861.	21
597.	Sarah M. Kittredge.			
598.	Thomas F. Barker.			
L 599.	Stephen Bartlett,		Jan. 1861.	72
L 600.	Royal D. Geer,	Nov. 1861.	Oct. 1892.	65
L 601.	Mrs. Lydia J. S. Geer-R. D.,	Nov. 1861.		
L 602.	Mrs. Elmira Tucker,	Apr. 1866.	May 1884.	64
	1860.			
L 603.	Mrs. Harriet R. Parks,	Sep. 1871.		
L 604.	Mrs. Martha P. Wright-Charles,	May 1872.		
L 605.	Mrs. Eliza Parsons-Peter.			
L 606.	Mrs. Independence Bartlett,	Apr. 1873.	Apr. 1892.	80
L 607.	Harlow Spring,		Apr. 1864.	64
L 608.	Monroe Gleason,	June 1861.		
L 609.	William Braithwaite.	Apr. 1866.	Feb. 1879.	77
L 610.	Mrs. Sarah Braithwaite-William,	Apr. 1866.	Apr. 1880.	74
L 611.	Mary Braithwaite,	Apr. 1866.		
L 612.	Anne Braithwaite,	Apr. 1866.		
	1861.			
L 613.	Noah Benson,		June 1868.	80
L 614.	Mrs. Tamma Benson-Noah,		Aug. 1881.	86
L 615.	Mary E. Desencamper,	Dec. 1862.		
616.	William Ambrose Taylor.			
	1862.			
L 617.	Abbie L. Taylor,			
L 618.	Otis Taylor,		Feb. 1881.	83
L 619.	Mrs. Pamela Taylor-Otis,		Mar. 1888.	89
L 620.	Henry C. Bennett,	Nov. 1862.		
L 621.	Lyman White,	Apr. 1867.	Jan. 1882.	86
L 622.	Mrs. Annah White-Lyman,	Apr. 1867.	Aug. 1870.	75
L 623.	Henry A. Pierce,	Nov. 1864.	Dec. 1882.	56
L 624.	Mrs. Mary E. Pierce-Henry A.,	Nov. 1864.		
	1863.			
L 625.	Mrs. Ella A. Granger,	Mar. 1870.		
L 626.	Mrs. Louisa H. Hatch,	Apr. 1867.		
L 627.	Jane M. Watkins,	Apr. 1882.	Oct. 1886.	52
L 628.	Charles Wright,		Mar. 1867.	54
629.	Mrs. Sarah S. White-S. H.			
630.	Henry W. Watkins.			
631.	Miriam T. Watkins,	Jan. 1876.		
632.	Elizabeth A. Pierce.			
	1865.			
633.	Dwight F. Benson,		May 1892.	65
634.	Mrs. Lavinia C. Benson-Dwight F.			
635.	William Wood,	Jan. 1878.	Aug. 1880.	59

		APPROXIMATE DATE OF DEATH AND AGE.	
No.	1865.	DISMISSED.	
636.	Mrs. Elizabeth Wood-William,	Jan. 1878.	
637.	Henry S. Wright,	June 1867.	
638.	Sarah S. Bottom.		
639.	Eleanor M. Granger,	Mar. 1870.	
640.	Martha A. Prince,	June 1873.	
641.	Elizabeth N. Bingham,	Feb. 1889.	July 1893. 45
642.	Marian Deming,	Apr. 1878.	
643.	Sarah Jane Loveland,	June 1874.	
644.	Edward F. Wentworth.		
L 645.	Rachel E. Livermore,	Nov. 1876.	
646.	Henry A. Deming,	Mar. 1872.	
647.	Mrs. Isabel Deming-H. A.,	Mar. 1872.	Jan. 1886. 59
648.	Milo Stowell.		
649.	E. H. Goodrich, Jr.		
650.	Mrs. Louisa Emmons-Monroe,		Feb. 1892. 79
651.	Monroe Emmons,		Dec. 1865. 66
1866.			
L 652.	Mrs. Mary H. Stowell-Milo,		Aug. 1889. 55
653.	Catherine W. Kittredge,		May 1882. 35
654.	Emily K. Payne,	Dec. 1874.	
941.			
655.	Ellen J. Kittredge,	Apr. 1874.	
L 656.	Samuel B. Dickinson,	Nov. 1868.	
L 657.	Mrs. Caroline Dickinson-Samuel,	Nov. 1868.	
L 658.	Clark T. Lyman,		Aug. 1885. 72
L 659.	Mrs. Lydia R. Lyman-C. T.		
1867.			
L 660.	James Hosmer.		
L 661.	Mrs. Frances K. Hosmer-James.		
L 662.	Mrs. Mary E. Clark-E. W.,		Sep. 1895. 53
L 663.	Chester Clark,		Mar. 1872. 67
L 664.	Mrs. Helen H. Taylor-W. A.		
L 665.	Mrs. Harriet H. Baldwin-Chauncey,		Nov. 1872. 55
L 666.	Caroline M. Baldwin,	Dec. 1875.	
667.	Lyman Mack Payne.		
668.	Susan H. Bingham.		
669.	Emma J. Parish,	Feb. 1874.	May 1886.
858.			
L 670.	Mrs. F. A. Corson Goodrich-A. W.		
L 671.	Rev. Ephraim Flint, Jr.,		Nov. 1882. 54
L 672.	Mrs. Orilla H. Flint-Rev. E., Jr.,	Dec. 1893.	
1868.			
L 673.	Newton B. Whitman,		Sep. 1882. 60
L 674.	Mrs. Anna E. Whitman-N. B.		
675.	Clara E. Wentworth.		
L 676.	Henry Pitt,		Mar. 1882. 96
L 677.	Mrs. Sophia Pitt-Henry,		Mar. 1879. 91
678.	Catherine Baldwin,	Apr. 1885.	
L 679.	Edwin Hume,	Apr. 1869.	
L 680.	Mrs. Priscilla A. Hume-Edwin,	Apr. 1869.	
L 681.	Deacon Ebenezer Haskell,		July 1870. 76
L 682.	Mrs. Lydia P. Haskell-Ebenezer,		July 1885. 88

No.		1868.	DISMISSED.	APPROXIMATE DATE OF AGE AND DEATH.	
L	683.	Wilbur F. Wilder,	Apr. 1874.		
L	684.	Mrs. Delia Wilder-W. F.,	Apr. 1874.	July 1890.	52
	685.	David Mack Emmons,	Sep. 1876.		
	686.	Martha Cornelia Wright,	May 1872.		
		1869.			
L	687.	Mrs. Louisa L. Hosmer-Zelotes,		July 1871.	69
L	688.	Mary Louisa Hosmer,		Mar. 1890.	58
	689.	Mrs. Maria C. Ball.			
	690.	Mrs. Harriet Post Roth.			
		1870.			
L	691.	Mrs. Fanny A. Seymour-C.,	Apr. 1875.		
L	692.	Mrs. Sarah A. Warriner-Rev. Francis.			
L	693.	Sophia M. Warriner,	Oct. 1890.		
	694.	Amory E. Taylor,	Jan. 1875.	Jan. 1875.	47
	695.	Mrs. Antoinette B. Taylor-A. E.,	Jan. 1875.		
	696.	James B. Kittredge.			
	697.	George T. Plunkett.			
	698.	Clara Maria Johnson,	Mar. 1885.		
	699.	Mary Emma Birmingham,	Sep. 1873.	May 1874.	16
L	700.	John Gaunt.			
L	701.	Mrs. Philomelia Gaunt-John.			
AL	702.	Mrs. Julietta Rust,	1886.		
	703.	Edward Wilson Clark.			
	704.	John Randall Cole,	Nov. 1894.	June 1895.	84
	705.	Mrs. Sarah A. Cole-John R.,	Nov. 1894.		
A	706.	William F. Wood,	1887.		
	707. }	Ella A. Parish,	Feb. 1874.		
	859. }	Frederick N. Sears,	June 1894.		
	708.	John P. Mack,	Dec. 1893.		
	709.	Charles A. Morgan.			
	710. }	Philip Henry Sears,	June 1876.		
	825. }	Edson J. Searle,	July 1872.		
	712.	Walter F. Davison.			
	713.	Herbert M. Davison,	Feb. 1884.	Feb. 1885.	33
	714.	Harris G. Emmons.			
	715.	Alden H. Pierce.			
	716.	Almin F. Bartlett,	Jan. 1887.		
	717.	Edwin H. Clark,		July 1892.	43
	718.	Chauncey Baldwin,		May 1884.	83
	719.	Henry Birmingham,	Sep. 1873.	May 1874.	44
	720.	Mrs. Ellen M. Bartlett-Peter.			
	721.	William I. Day.			
A	722.	Thomas H. Wood,	1887.		
	723.	Mrs. Martha A. Pease,		Nov. 1870.	40
	724.	Alice Maria Benson,	Feb. 1884.		
L	725.	Mrs. Abigail Hume-Richard,		Aug. 1872.	83
L	726.	Hannah W. Carter,	Feb. 1871.		
	727.	Ellis Jones,	Jan. 1889.		
	728.	Mrs. Mary A. W. Jones-Ellis,	Jan. 1889.		
	729.	Mrs. Mary Jane Bowen-John C.			
	730.	Julia Ella Francis,		Oct. 1889.	37
	731.				

No.	1870.	DISMISSED.	APPROXIMATE DATE OF DEATH AND AGE.	
732.	Hannah D. Taylor.			
733.	Clara B. Kittredge,	Mar. 1884.		
734.	Orissa W. Converse,	Apr. 1881.		
735.	Mary Abbie Heustis,	Feb. 1873.		
736.	Martha E. Stowell.			
737.	George Monroe Watkins.			
738.	Simon H. White.			
739.	Helen Tuttle.			
740.	Charlotte E. Tuttle.			
741.	Lelia E. Taylor,	Jan. 1875.		
	1871.			
	742.	William F. Wright,	Mar. 1873.	
L	743.	Phineas L. Page,	Feb. 1874.	Dec. 1893. 74
L	744.	Mrs. Lorrie A. Page-P. L.,	Feb. 1874.	
L	745.	Mrs. Julia Crosier.		
L	746.	Mahlon Gloyd.		
L	747.	Mrs. Emily B. Gloyd-Mahlon.		
	1872.			
L	748.	John Brewster Barker.		
	749.	Charles B. Tower.		
L	750.	Rufus Williams,		July 1875. 60
L	751.	Mrs. Maria Williams-Rufus,	Mar. 1882.	
L	752.	Mrs. Julia Ann Tower,		Mar. 1881. 61
	753.	DeEtte Rogers.		
	754.	Emma H. Emmons.		
	755.	Lizzie Mary Clark.		
	1873.			
	756.	Ortentia L. Converse.		
	757.	Allie L. Bingham,	Dec. 1878.	
	758.	Annie C. Parish,	Feb. 1874.	
L	759.	Mrs. A. W. Gleason-W. W.,		July 1875. 31
A	760.	William F. Tower,	1895.	
	761.	Annie P. Day,	Dec. 1888.	
	762.	Minnie Louise Hall,		Jan. 1879. 19
	763.	Henry P. Page,	Feb. 1874.	July 1895. 36
	764.	Dwight B. Page,	Feb. 1874.	
	1874.			
	765.	Thomas W. Holmes,	Aug. 1874.	
	766.	Mrs. Sophia C. Holmes,	Aug. 1874.	
	767.	William P. Wentworth,	Apr. 1894.	
L	768.	Mrs. Elizabeth Ramage-Adam,	Nov. 1874.	
	769.	Edward H. Taylor,	Jan. 1875.	
	770.	Mary Elmer Pierce.		
	771.	Martha B. Gleason,	Apr. 1882.	
L	772.	Mrs. Mary Knight,		Sep. 1887.
L	773.	Mrs. Sarah J. McGeoch,	Apr. 1878.	
	774.	Martha E. Stevenson,	Sep. 1885.	
	775.	Mary Jane Curtiss.		
	776.	Mrs. Amarilla A. Barker-T. F.		
	1875.			
	777.	John Clinton Bowen,		Dec. 1877. 35
	778.	Albert E. Parish,	Oct. 1888.	

No.		1875.	DISMISSED.	APPROXIMATE DATE OF DEATH AND AGE	
	779.	Mrs. Alma S. Parish-A. E.,	Oct. 1888.		
L	780.	Mrs. Mattie M. Sears-P. H.,	June 1876.		
L	781.	Thomas A. Frissell.			
	782.	Ellen Smart,	Apr. 1877.	Aug. 1888.	29
L	783.	Rev. J. J. Dana,	Apr. 1877.		
L	784.	Mrs. Sarah E. Dana-J. J.,	Apr. 1877.	Aug. 1895.	74
	785.	Mrs. Amanda Roth-William,		Mar. 1876.	64
	786.	Janette Ladd,		Apr. 1885.	46
		1876.			
	787. }	Samuel McAnnanny,	Feb. 1878.		
	854. }				
	788. }	Mrs. Harriet McAnnanny,	Feb. 1878.		
	855. }				
	789.	Mrs. Ortentia J. Converse-Chapin.			
	790.	Ira Herbert Scott,		Oct. 1876.	21
	791.	George Abrahams.			
	792.	Mrs. Helen J. Abrahams-George,		Oct. 1876.	36
A	793.	Mary Thompson,	1886.		
	794.	Sarah Alice Pierce,	June 1886.		
	795.	Mrs. Helen E. Francis-Charles F.,	Sep. 1881.	Sep. 1889.	38
	796.	Henry Benton Avery,	Nov. 1878.		
L	797.	Mrs. Sophia Jackson-Richard,		June 1885.	52
		1877.			
	798.	Lillie A. Benson.			
L	799.	Charles D. Barrett.			
L	800.	Mrs. Ann E. Barrett-C. D.,		Dec. 1881.	46
	801.	Lucelia M. Watkins.			
	802.	Mrs. Sarah W. Watkins-Monroe F.			
	803.	Mary Richard Watkins.			
	804.	Fanny Amelia Loring,	June 1879.		
	805.	Alice T. Nye.			
A	806.	Eli L. Carter,	1886.		
A	807.	Mrs. Martha A. Carter-E. L.,	June 1886.		
A	808.	Eugene C. Johnson,	1886.		
	809.	Arthur S. Wheeler.			
	810.	Frank S. Watkins,		July 1877.	21
	811.	William B. Pitt,		Jan. 1879.	60
	812.	Levi L. Whitnan.			
	813.	Henry Clarence Parsons.			
L	814.	Edward E. Fay.			
L	815.	Mrs. Julia H. Fay-E. E.,			
L	816.	Milton Dixon,	May 1878.		
L	817.	Mrs. Julia D. Brown-Lewis D.,	Dec. 1879.		
L	818.	Helen E. Brown,	Dec. 1879.		
L	819.	Emma L. Brown,	Dec. 1879.		
L	820.	Frederick W. Brown,	Dec. 1879.	Oct. 1887.	28
		1878.			
	821.	Albert R. Mecum.			
	822.	Mrs. Harriet A. Watkins.			
L	823.	Mrs. Sophronia E. G. Birmingham-S. G.			
L	824.	Mrs. Mary Ella Tower-C. B.			
L	825.	Philip Henry Sears,	Apr. 1886.		

No.		1878.	DISMISSED.	APPROXIMATE DATE OF DEATH AND AGE.	
L	826.	Mrs. Mattie M. Sears-P. H.,	Apr. 1886.		
	827.	Hattie A. P. Roth.			
L	828.	Mrs. Mary E. Robinson-C. C.			
L	829.	Louise B. Stetson,	Mar. 1894.		
		1879.			
	830.	Mrs. Sarah Louisa Barrett-James.			
	831.	Harriet R. Watkins.			
	832.	Dennis J. Brown,	Sep. 1895.		
L	833.	Mrs. Martha F. Haskell,	July 1882.	Aug. 1889.	
L	834.	Mrs. Margaret J. Evans-David,		June 1889.	34
		1880.			
L	835.	Mrs. Fanny A. Peirce-C. A.			
L	836.	Mrs. Kate C. Plunkett-G. T.			
L	837.	Annie M. Bond,	July 1883.		
	838.	Mrs. Frances E. Stetson,		Feb. 1881.	52
L	839.	William H. Sherman,	Mar. 1884.		
L	840.	Mrs. S. W. L. Sherman-W. H.,	Mar. 1884.		
		1881.			
	841.	Lyman Mack.			
	842.	Mrs. Maria P. Mack-Lyman,		Oct. 1894.	73
	843.	Mary E. Mack.			
	844.	Mrs. Emily Watkins-Alonzo.			
	845.	Mrs. Eliza E. Jackson-Haven.			
L	846.	Mrs. Julia Gleason-W. W.,	Jan. 1885.		
		1882.			
L	847.	Mrs. Louisa Merwin-Henry E.,	Apr. 1882.		
L	848.	Mrs. Rachel Gloyd-Benjamin,		Mar. 1889.	76
	849.	Mrs. Anna B. Ascha-C. G.			
	850.	Mrs. Ella C. Watkins-M. M.,		Feb. 1885.	38
	851.	Mrs. Eleanor T. W. Plummer-G. B.			
L	852.	Mrs. Emma Collius-Dr. E. C.,	Sep. 1893.		
L	853.	Sidney S. Stowell.			
L	854.	Samuel McAnany,	Dec. 1886.	July 1893.	
L	855.	Mrs. Harriet McAnanny-Samuel,	Dec. 1886.		
L	856.	Hattie McAnanny,	Dec. 1886.		
L	857.	Mrs. Elvira C. Parish-E. H.			
L	858.	Emma J. Parish,		May 1886.	34
L	859.	Ella A. Parish,	Sep. 1884.		
L	860.	Hattie Parish,	Sep. 1884.	Dec. 1891.	29
	861.	Sarah D. Curtiss.			
	862.	Virginia H. Watkins.			
		1883.			
L	863.	Rev. James H. Laird.			
L	864.	Mrs. Martha T. Laird-Rev. J. H.,		July 1888.	50
		1884.			
	865.	Marion Stowell.			
L	866.	John Brown,		Apr. 1888.	78
	867.	Mrs. Judith S. Brown-John.			
	868.	Augusta J. Brown,		July 1892.	43
	869.	Mrs. Eunice A. B. Clark-E. H.,		Sep. 1888.	37
	870.	Mrs. Isabel D. Goodrich-E. H.			
L	871.	William H. Jandro,	Mar. 1889.		

No.		1884.	DISMISSED.	APPROXIMATE DATE OF DEATH AND AGE.	
L	872.	Mrs. Cornelia Jandro-W. H.,	Mar. 1889.		
L	873.	Mrs. Julia Clark-Enoch,	Mar. 1887.		
L	874.	Fred G. Laird,	June 1885.		
	875.	Emily Sayers.			
	876.	Mary E. Barker.			
	877.	Ella M. Wentworth.			
	878.	Myron C. Stowell.			
	879.	Mrs. Janette Sayers-William,		Dec. 1894.	58
		1885.			
	880.	Henry P. Kittredge,	June 1893.		
	881.	Mrs. Mary L. Dresser-Dr. S. P.			
	882.	Minnie M. Rickheit,	Apr. 1894.		
	883.	Grace M. Brague.			
	884.	Louie L. Sherman.			
	885.	Mrs. Hattie L. Mack-John P.,	Dec. 1893.		
	886.	Charlotte Spring.			
	887.	Alice M. Pease.			
	888.	Carrie A. Sherman.			
L	889.	Mrs. Sarah C. Barker-Thomas, Sr.			
	890.	Frank W. Strong,	Dec. 1890.		
	891.	Mrs. Ida E. Strong-F. W.,	Dec. 1890.		
	892.	Louise C. Richards,	Oct. 1889.		
	893.	Arthur M. Wentworth.			
	894.	Henry Rickheit,	Apr. 1894.		
	895.	John L. Crossett.			
L	896.	Mrs. Jennie A. Benson-W. H.,	May 1889.		
		1886.			
L	897.	George A. Bottom,	June 1888.		
L	898.	Mrs. Alma A. Bottom-G. A.,	June 1888.		
	899.	Charles P. Taylor.			
	900.	Merwin L. Stowell,		Nov. 1890.	19
	901.	Arthur T. Laird.			
L	902.	Mrs. Alice Archibald.			
L	903.	Mrs. Charlotte S. Felton-J. W.			
L	904.	Mrs. Ella M. Hillier-A. N.			
L	905.	Mary C. Seagrave.			
	906.	Hattie E. Ascha,	Dec. 1894.		
	907.	Mary B. Ascha.			
L	908.	Mrs. Angeline O. Palmer,		July 1887.	74
	909.	Mary Graham,	July 1887.		
	910.	Mary W. Goodrich.			
	911.	Fanny M. Laird.			
	912.	Sarah P. Taylor.			
	913.	Mabel E. Taylor.			
L	914.	Mrs. Lucinda C. Kittredge-H. P.,	June 1893.		
		1887.			
	915.	Mrs. Mary A. Clark-Eben C.			
	916.	Mrs. Eliza Jane Brague-G. W.			
L	917.	John Abbott.			
L	918.	Mrs. Anna E. Winslow-H. L.			
L	919.	Winnifred Winslow,		Mar. 1893.	23
	920.	Sarah A. Tallman.			

	No.	1887.	DISMISSED.	APPROXIMATE DATE OF AGE AND DEATH.
L	921.	Mrs. Harriet C. Bristol-Elm N.,	Sep. 1890.	
L	922.	Adeline L. Bristol.		
		1888.		
	923.	John B. Woodburn.		
	924.	Henry B. Eldridge.		
	925.	Mrs. Alice A. Wentworth-Edward F.		
	926.	Clara E. Tracy		
	927.	Ada L. Wentworth.		
	928.	Laura S. Barker.		
	929.	Addie Bell Benson,	May 1889.	
	930.	Charles C. Bartlett.		
	931.	Irving Robinson.		
		1889.		
	932.	Julia Franklin.		
	933.	John R. Smith.		
L	934.	Mrs. Elizabeth Smith-John R.		
L	935.	George P. Bullis.		
		1890.		
	936.	Arthur J. Dresser.		
	937.	Clara M. Watkins.		
L	938.	Mrs. Isabella E. Wentworth-W. P.,	Apr. 1894.	
L	939.	Mrs. Helen H. Cheeseman-Edward.		
L	940.	Azariah S. Storm.		
L	941.	Mrs. Emily P. Storm-Azariah.		
L	942.	Mary P. Storm.		
L	943.	Emily Z. Storm.		
L	944.	Katie K. Storm.		
	945.	Angie M. Dresser.		
	946.	Alice W. Plummer.		Nov. 1890. 15
	947.	Etta M. Solomon.		
		1891.		
	948.	Lucy M. Parsons.		
	949.	Emily J. Franklin.		
L	950.	William H. Eldridge,	Dec. 1894.	
	951.	Celia E. Carr.		
	952.	Florence A. Burdick.		
	953.	Lura A. Mecum.		
	954.	Thomas F. Pye.		
	955.	Eli A. Deverell,	July 1893.	
L	956.	Mrs. Anna A. Deverell-E. A.,		Apr. 1893. 38
	957.	Florence J. Deverell,	July 1893.	
	958.	Mrs. Mary A. Carr-Henry.		
	959.	Mrs. Rhoda M. White-Jacob,	Dec. 1895.	
		1892.		
	960.	Charles R. Mecum.		
	961.	Mrs. Emma I. Mecum-C. R.		
	962.	Franklin B. Cook.		
	963.	Edwin C. Beverly.		
	964.	James L. Sayers.		
	965.	Melvorn H. Stowell.		
	966.	Harry Dresser,		Dec. 1893. 15

No.	1893.	DISMISSED.	APPROXIMATE DATE OF DEATH AND AGE.
L 967.	Rev. Edson L. Clark.		
L 968.	Mrs. Jane E. Clark-Rev. E. L.		
L 969.	Mrs. Anna L. H. Laird-Rev. J. H.		
	970. Frank Bull.		
	971. Mrs. Sarah A. Bull-Frank.		
	972. Charles W. West.		
	973. Nellie R. Robinson.		
L 974.	Andrew C. Burdick.	May 1895.	63
L 975.	Mrs. Cornelia T. Burdick-A. C.		
	976. Minnie R. Edson.		
	1894.		
L 977.	William J. Parmelee.		
L 978.	Mrs. Elizabeth B. Parmelee-W. J.		
L 979.	Minnie B. Wilson.		
L 980.	Rev. James C. Seagrave.		
	981. Franklin W. Edson.		
	982. Ella L. Bull.		
	983. Mary Tallman.		
	984. John S. Cole.		
	985. Herbert West.		
	986. Welcome H. Watkins.		
	987. Fred W. Cole.		
	988. Walter C. Solomon.		
L 989.	Charles Cole, Jr.		
	1895.		
	990. Ella G. Stickney.		
	991. Rose H. Franklin.		
	992. Mrs. Jane P. Knight-Warren P.		
	993. Oliver J. Sawyer.		
L 994.	William J. Gray.		
L 995.	Mrs. Jennie Gray-W. J.		

SUMMARY OF MEMBERSHIP.

Men admitted by profession,	222	
Men admitted by letter,	136	
Men removing residence and again returning,	10	
		368
Women admitted by profession,	362	
Women admitted by letter,	252	
Women removing residence and again returning,	13	
		627
Total		995

APPENDIX.

Members who have been dismissed or have removed from town, whose names correspond to the following numbers as far as can be ascertained, were living at the time of the anniversary. The oldest living member is No. 192 in her 98th year. Other duties prevented this list being ready when the book was printed. The Clerk will be thankful for corrections or additional information in regard to former members.

243	498	608	701	771	873
		611	705	774	874
309	505	612	706	778	875
310	525	624	707	779	877
312	531	625	708	780	880
325	532	631	709	783	882
327	533	632	711	788	885
332	534	636	713	791	887
343	535	637	722	794	888
345	536	639	723	799	890
351	540	640	725		891
370	541	642	728	804	892
372	544	643	729	805	894
398	549	645	733	808	896
	555	646	734	813	897
402	557	655	735	814	898
403	559	659	736	815	
414	560	666	740	816	901
416	561	670	741	817	906
420	562	672	742	818	914
445	563	675	744	819	921
449	564	678	745	821	922
455	569	679	746	824	929
457	570	680	751	829	935
459	574	685	757	830	938
461	582	686	758	831	950
464	590	689	760	832	954
465	591	691	761	846	955
470	593	693	765	852	957
471	594	695	766	853	960
477	595	698	767	855	961
482			768	856	~~966~~ 976
485	601	700	769	861	981

JAMES HOSMER, Clerk.

HINSDALE, MASS., FEB. 15, 1896.

Alphabetical Index of Members.

A

- | | |
|----------------------------|----------------------------|
| 917. Abbott, John | 255. Adams, Julia A. |
| 753. Abbott, Mrs. J. | 494. Alexander, Levi |
| 791. Abrahams, George | 495. Alexander, Mrs. Levi |
| 792. Abrahams, Mrs. George | 186. Allen, Mrs. Phoebe |
| 54. Adams, Mrs. John | 470. Apthorpe, Rufus |
| 142. Adams, John Jr. | 902. Archibald, Mrs. Alice |
| 146. Adams, Eli | 849. Ascha, Mrs. C. G. |
| 153. Adams, Prudence | 906. Ascha, Hattie E. |
| 190. Adams, Minerva | 907. Ascha, Mary B. |
| 226. Adams, William W. | 796. Avery, Henry B. |
| 296. Adams, Mrs. W. W. | |

B

- | | |
|------------------------------|----------------------------------|
| 16. Babcock, Elizabeth | 799. Barrett, Charles D. |
| 30. Babcock, Mrs. John | 800. Barrett, Mrs. C D. |
| 150. Babcock, Electa | 830. Barrett, Mrs. James |
| 270. Bacon, Timothy | 231. Barrett, Olive 2d |
| 719. Baldwin, Chauncey | 273. Barrett, Matilda |
| 665. Baldwin, Mrs. Chauncey | 125. Bartlett, Julius |
| 666. Baldwin, Caroline M. | 232. Bartlett, Mrs. Julius |
| 678. Baldwin, Catherine | 133. Bartlett, Clementine M. |
| 689. Ball, Mrs. Maria C. | 599. Bartlett, Stephen |
| 368. Bannister, Rev. Seth W. | 606. Bartlett, Mrs. Independence |
| 377. Bannister, Mrs. S. W. | 717. Bartlett, Almin F. |
| 220. Barker, Thomas F. | 721. Bartlett, Mrs. Peter |
| 228. Barker, Asahel | 930. Bartlett, Charles C. |
| 320. Barker, Mrs. Asahel | 499. Barstow, Frederick |
| 288. Barker, Thomas F. | 39. Bassett, Isaac |
| 889. Barker, Mrs. T. F. | 40. Bassett, Mrs. Isaac |
| 335. Barker, Belinda | 67. Bassett, Mrs. Isaac |
| 534. Barker, John B. | 422. Bassett, Isaac |
| 748. Barker, John B. | 290. Bassett, Isaac A. |
| 598. Barker, Thomas F. | 299. Bassett, Almon |
| 776. Barker, Mrs. Thomas F. | 492. Beals, Harvey S. |
| 876. Barker, Mary E. | 493. Beals, Mrs. H. S. |
| 928. Barker, Laura S. | 519. Beals, Mrs. H. S. |
| 875. Barnes, Mrs. H. M. | 580. Beals, Willard |
| 222. Barrows, Theodore | 581. Beals, Mrs. Willard |
| 460. Barrows, Mary | 592. Beals, Martha R. |
| 529. Barrows, Myron | 107. Beals, Joseph |
| 556. Barrows, Celestia | 620. Bennett, Henry C. |
| 200. Barrett, Mrs. Amos | 105. Benson, Widow Mary |
| 223. Barrett, Rufus | 613. Benson, Noah |
| 307. Barrett, Mrs. Thomas P. | 614. Benson, Mrs. Noah |

633. Benson, Dwight F.
 634. Benson, Mrs. D. F.
 591. Benson, W. H.
 896. Benson, Mrs. W. H.
 725. Benson, Alice M.
 798. Benson, Lily A.
 929. Benson, Addie B.
 281. Benton, James
 282. Benton, Mrs. James
 68. Bestow, Job
 963. Beverly, Edward C.
 754. Beverly, Mrs. E. C.
 383. Bingham, Silas
 575. Bingham, Mrs. Silas
 641. Bingham, Elizabeth N.
 668. Bingham, Susie H.
 757. Bingham, Allie L.
 720. Birmingham, Henry
 565. Birmingham, Mrs. H.
 699. Birmingham, Mary E.
 823. Birmingham, Mrs. S. G.
 101. Bixbee, Salmon
 102. Bixbee, Mrs. S.
 301. Bixbee, Elizabeth
 378. Blair, Mrs. Keziah L.
 446. Blake, Janette
 837. Bond, Annie M.
 480. Booth, Philander F.
 481. Booth, Jacob Jr.
 333. Booth, Mrs. Jacob Jr.
 538. Booth, Mrs. Lucinda
 595. Booth, Emily F.
 638. Bottom, Sarah S.
 897. Bottom, George A.
 898. Bottom, Mrs. G. A.
 777. Bowen, J. Clinton
 730. Bowen, Mrs. J. C.
 609. Braithwaite, William
 610. Braithwaite, Mrs. William
 611. Braithwaite, Mary
 612. Braithwaite, Anne
 883. Bague, Grace M.
 916. Bague, Mrs. G. W.
 877. Bridges, Mrs. Luther W.
 189. Briggs, Mrs. Abigail
 921. Bristol, Mrs. Elim N.
 922. Bristol, Adeline L.
 234. Brown, Mrs. Obadiah
 817. Brown, Mrs. Lewis D.
 818. Brown, Helen E.
 819. Brown, Emma L.
 820. Brown, Frederick W.
 832. Brown, Dennis J.
 866. Brown, John
 867. Brown, Mrs. John
 868. Brown, Augusta J.
 303. Buel, Mrs. Fanny
 970. Bull, Frank
 971. Bull, Mrs. F.
 982. Bull, Ella L.
 935. Bullis, George P.
 974. Burdick, Andrew C.
 975. Burdick, Mrs. A. C.
 982. Burdick, Florence A.
 4. Burnham, Elizur
 28. Burnham, William
 164. Burnham, Mrs. W.
 215. Butts, Rufus
 216. Butts, Mrs. Rufus
 287. Butts, Mrs. Rufus
 412. Butts, Nathaniel
 413. Butts, Mrs. N.
 414. Butts, Mary

C

60. Cady, Asa
 61. Cady, Mrs. Asa
 62. Cady, Esther
 188. Cady, Mrs. Mary
 204. Cady, Abial
 205. Cady, Mrs. A.
 260. Cady, Asa
 261. Cady, Mrs. Asa
 339. Cady, Martha E.
 372. Cady, Eliza
 388. Cady, Henry
 389. Cady, Mrs. H.
 445. Cady, Elizabeth A.
 456. Cady, George N.
 554. Cady, Phoebe
 958. Carr, Mrs. Henry
 951. Carr, Celia E.
 49. Carrier, Elisha
 50. Carrier, Mrs. E.
 806. Carter, Eli L.
 807. Carter, Mrs. E. L.
 727. Carter, Hannah W.
 386. Chapin, Mrs. Phoebe M.
 359. Cheeseman, Mrs. Abel
 360. Cheeseman, Anna
 363. Cheeseman, Edward
 364. Cheeseman, Mrs. E.
 939. Cheeseman, Mrs. E.
 539. Clapp, Mrs. R. J.
 126. Clark, William

192. Clark, Mrs. W.
 352. Clark, Eunice
 369. Clark, Loran C.
 411. Clark, Mrs. L. C.
 433. Clark, William, Jr.
 434. Clark, Mrs. W., Jr.
 448. Clark, Olive
 524. Clark, Rev. P. K.
 525. Clark, Mrs. P. K.
 535. Clark, Elim B.
 545. Clark, Maria A.
 559. Clark, Mrs. Maria
 589. Clark, Jane L.
 703. Clark, Edward W.
 662. Clark, Mrs. E. W.
 663. Clark, Chester
 718. Clark, Edwin H.
 869. Clark, Mrs. E. H.
 755. Clark, Lizzie M.
 873. Clark, Mrs. Enoch
 915. Clark, Mrs. Eben C.
 967. Clark, Rev. E. L.
 968. Clark, Mrs. E. L.
 464. Cole, Maria
 473. Cole, Cynthia
 704. Cole, John R.
 705. Cole, Mrs. J. R.
 984. Cole, John Silas
 987. Cole, Fred W.
 989. Cole, Charles Jr.
 250. Colt, Oliver P.
 111. Colt, Mrs. O. P.
 315. Colt, Lucretia
 345. Colt, Sarah J.
 395. Colt, Dr. E. Noyes
 475. Colt, Dr. E. Noyes
 396. Colt, Mrs. E. N.
 476. Colt, Mrs. E. N.
 563. Colt, Sylvia L.
 852. Collins, Mrs. E. C.
 789. Converse, Mrs. Chapin
 734. Converse, Orissa W.
 756. Converse, Ortentia L.
 962. Cook, Franklin B.
 507. Coope, Mary
 284. Cooper, Mrs. Porter
 498. Crane, Mrs. George
 110. Crary, Mrs. Christopher
 745. Crosier, Mrs. Julia
 408. Crossett, Truman
 895. Crossett, John L.
 883. Crossett, Mrs. J. L.
 213. Curtiss, Epaphras
 155. Curtiss, Mrs. E.
 265. Curtiss, Mrs. E.
 225. Curtiss, Frederick
 355. Curtiss, Mrs. F.
 549. Curtiss, Sarah
 522. Curtiss, Mrs. Henry
 775. Curtiss, Mary J.
 561. Curtiss, Mrs. Edwin
 861. Curtiss, Sarah D.

D

783. Dana, Rev. J. J.
 784. Dana, Mrs. J. J.
 514. Davis, William S.
 515. Davis, Mrs. W. S.
 530. Davis, Alvin F.
 268. Davis, Almena
 583. Davison, John R.
 584. Davison, Mrs. J. R.
 713. Davison, Walter F.
 714. Davison, Herbert M.
 430. Day, Ira
 431. Day, Mrs. Ira
 722. Day, William I.
 761. Day, Arnie P.
 562. Deming, Lorenzo J.
 560. Deming, Mrs. L. J.
 642. Deming, Marian
 646. Deming, Henry A.
 647. Deming, Mrs. H. A.
 615. Desencamper, Mary E.
 955. Deverell, Eli A.
 956. Deverell, Mrs. E. A.
 957. Deverell, Florence J.
 656. Dickinson, Samuel B.
 657. Dickinson, Mrs. S. B.
 816. Dixon, Milton
 251. Dole, Benjamin
 252. Dole, Mrs. B.
 81. Dresser, Mrs. Isaac
 98. Dresser, Leonard
 881. Dresser, Mrs. S. P.
 936. Dresser, Arthur J.
 945. Dresser, Angie M.
 966. Dresser, Harry
 458. Drown, Mrs. Keziah W.

E

- | | | | |
|------|----------------------|------|----------------------|
| 485. | Eames, Mrs. A. D. | 336. | Emmons, Mrs. Monroe |
| 511. | Eames, Mrs. Daniel | 650. | Emmons, Mrs. Monroe |
| 981. | Edson, Franklin W. | 337. | Emmons, Emily |
| 976. | Edson, Minnie R. | 479. | Emmons, Noadiah |
| 924. | Eldridge, Henry B. | 366. | Emmons, Mrs. Noadiah |
| 953. | Eldridge, Mrs. H. B. | 689. | Emmons, Mrs. Noadiah |
| 950. | Eldridge, William H. | 685. | Emmons, David M. |
| 906. | Eldridge, Mrs. W. H. | 715. | Emmons, Harris G. |
| 375. | Ellis, Servius | 754. | Emmons, Emma H. |
| 376. | Ellis, Mrs. S. | 834. | Evans, Mrs. David |
| 651. | Emmons, Monroe | 394. | Everett, Horatio |

F

- | | | | |
|------|-------------------------|------|------------------------|
| 224. | Fay, Nathan W. | 436. | Francis, John |
| 214. | Fay, Mrs. N. W. | 280. | Francis, Mrs. John |
| 483. | Fay, Nathan W. | 298. | Francis, Mary P. |
| 814. | Fay, Edward E. | 467. | Francis, Lysander M. |
| 815. | Fay, Mrs. E. E. | 468. | Francis, Mrs. L. M. |
| 903. | Felton, Mrs. J. W. | 731. | Francis, Julia E. |
| 409. | Ferguson, Selden R. | 795. | Francis, Mrs. C. F. |
| 423. | Ferguson, Mrs. S. R. | 932. | Franklin, Julia |
| 477. | Ferguson, Caroline | 949. | Franklin, Emily J. |
| 564. | Ferguson, Elizabeth W. | 991. | Franklin, Rose H. |
| 409. | Ferguson, Chauncey A. | 781. | Frissell, Thomas A. |
| 518. | Fish, Esther | 668. | Frissell, Mrs. T. A. |
| 671. | Flint, Rev. Ephraim Jr. | 207. | Frissell, Amanda |
| 672. | Flint, Mrs. E. Jr. | 11. | Frost, Nehemiah |
| 108. | Francis, Philena | 23. | Frost, Mrs. N. |
| 466. | Francis, Festus | 18. | Frost, Mrs. Amasa |
| 140. | Francis, Mrs. Festus | 63. | Frost, Mrs. Amasa, Sr. |

G

- | | | | |
|------|----------------------|------|--------------------------|
| 513. | Gamwell, Amanda | 38. | Goodrich, Mrs. E. H. |
| 700. | Gaunt, John | 206. | Goodrich, Sophia |
| 701. | Gaunt, Mrs. John | 272. | Goodrich, Lavina |
| 85. | Geere, Eunice | 319. | Goodrich, Elviza |
| 600. | Geer, Royal D. | 317. | Goodrich, Mrs. E. H. |
| 601. | Geer, Mrs. R. D. | 532. | Goodrich, A. Washburn |
| 185. | Gillett, Mrs. Sally | 670. | Goodrich, Mrs. A. W. |
| 608. | Gleason, Monroe | 533. | Goodrich, Chauncey |
| 542. | Gleason, Mrs. Monroe | 649. | Goodrich, E. H. Jr. |
| 759. | Gleason, Mrs. W. W. | 870. | Goodrich, Mrs. E. H. Jr. |
| 846. | Gleason, Mrs. W. W. | 910. | Goodrich, Mary W. |
| 771. | Gleason, Martha B. | 909. | Graham, Mary |
| 746. | Gloyd, Mahlon | 625. | Granger, Mrs. Ella A. |
| 747. | Gloyd, Mrs. M. | 639. | Granger, Eleanor M. |
| 848. | Gloyd, Mrs. Benjamin | 510. | Graves, Louisa |
| 10. | Goodrich, Asa | 558. | Graves, Mrs. Fortine |
| 17. | Goodrich, Mrs. Asa | 994. | Gray, William J. |
| 37. | Goodrich, Dea. E. H. | 995. | Gray, Mrs. W. J. |

H

- | | |
|------------------------------|-----------------------------|
| 51. Halbert, John | 240. Hinsdale, David M. |
| 52. Halbert, Mrs. John | 283. Hinsdale, Mrs. Levi |
| 762. Hall, Minnie L. | 310. Hinsdale, Myra |
| 681. Haskell, Dea. Ebenezer | 371. Hinsdale, Mary A. |
| 682. Haskell, Mrs. E. | 398. Hinsdale, Elizabeth W. |
| 833. Haskell, Mrs. Martha F. | 227. Holland, Stephen |
| 557. Haskell, Henry C. | 294. Holland, Mrs. Stephen |
| 175. Haskins, Widow Abigail | 82. Holland, Mrs. William |
| 253. Haskins, James | 765. Holmes, Thomas W. |
| 626. Hatch, Mrs. Louisa H. | 766. Holmes, Mrs. T. W. |
| 157. Hathaway, Dolly | 660. Hosmer, James |
| 184. Hathaway, Mrs. Mary | 661. Hosmer, Mrs. James |
| 593. Hathaway, George W. | 687. Hosmer, Mrs. Zelotes |
| 594. Hathaway, Mrs. G. W. | 688. Hosmer, Mary L. |
| 124. Hawley, Rev. W. A. | 867. Houston, Mrs. E. |
| 133. Hawley, Mrs. W. A. | 3. Hubbard, Ephraim |
| 312. Hawley, Flora M. | 22. Hubbard, Mrs. E. |
| 501. Heath, Lorenzo D. | 210. Hubbard, Mrs. John R. |
| 735. Heustis, Mary A. | 679. Hume, Edwin |
| 5. Hibbard, Nathan | 680. Hume, Mrs. Edwin |
| 24. Hibbard, Mrs. Nathan | 726. Hume, Mrs. Richard |
| 904. Hillier, Mrs. A. N. | 64. Huntington, Simon |
| 1. Hinsdale, Rev. Theodore | 65. Huntington, Mrs. S. |
| 14. Hinsdale, Mrs. Theodore | 154. Huntington, Lucy |
| 27. Hinsdale, Nancy | 195. Huntington, Jonathan |
| 165. Hinsdale, William | 158. Huntington, Fannie |
| 176. Hinsdale, Mrs. W. | 42. Hurd, Elizabeth |
| 407. Hinsdale, Mrs. W. | |

I

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|----------------------|-----------------------|
| 346. Ingham, Solomon | 503. Irwin, James |
| 347. Ingham, Mrs. S. | 504. Irwin, Betsey E. |

J

- | | |
|----------------------------|-------------------------|
| 797. Jackson, Mrs. Richard | 32. Jones, Benajah |
| 845. Jackson, Mrs. Haven | 44. Jones, Mrs. Benajah |
| 871. Jandro, William H. | 36. Jones, Mrs. Eli |
| 872. Jandro, Mrs. W. H. | 193. Jones, Elisha |
| 218. Johnson, Sarah L. | 243. Jones, Sally L. |
| 502. Johnson, Baxter E. | 425. Jones, Otis |
| 505. Johnson, Mrs. B. E. | 426. Jones, Mrs. Otis |
| 698. Johnson, Clara M. | 728. Jones, Ellis |
| 808. Johnson, Eugene C. | 729. Jones, Mrs. Ellis |

K

- | | |
|-------------------------------|------------------------------|
| 121. Kittredge, Mrs. Dr. Abel | 318. Kittredge, Eunice C. |
| 173. Kittredge, Miranda | 285. Kittredge, Mrs. B. F. |
| 244. Kittredge, Judith S. | 471. Kittredge, Harriet C. |
| 245. Kittredge, Mary W. | 546. Kittredge, Elizabeth P. |
| 302. Kittredge, Sophronia | 547. Kittredge, Julia R. |

- 548. Kittredge, Frances J.
- 596. Kittredge, Eunice C.
- 597. Kittredge, Sarah M.
- 653. Kittredge, Catherine W.
- 382. Kittredge, Charles J.
- 415. Kittredge, Mrs. C. J.
- 655. Kittredge, Ellen J.
- 696. Kittredge, James B.
- 733. Kittredge, Clara B.
- 880. Kittredge, Henry P.

- 914. Kittredge, Mrs. H. P.
- 437. Kittredge, Abel Jr.
- 523. Kittredge, Mrs. Abel Jr.
- 257. Kittredge, Mrs. John
- 41. Knight, Rev. Caleb
- 45. Knight, Mrs. Caleb
- 104. Knight, Joseph
- 992. Knight, Mrs. Warren P.
- 772. Knight, Mrs. Mary

L

- 786. Ladd, Janette
- 863. Laird, Rev. James H.
- 864. Laird, Mrs. J. H.
- 969. Laird, Mrs. J. H.
- 874. Laird, Fred G.
- 901. Laird, Arthur T.
- 911. Laird, Fanny M.
- 209. Lathrop, Mrs. Erastus
- 254. Leland, Clarissa
- 295. Lemley, Mrs. Solomon
- 508. Lemley, Mrs. C. D.
- 93. Leonard, Elisha
- 94. Leonard, Mrs. Elisha
- 357. Little, Elijah L.
- 461. Livermore, Sarah A.
- 500. Livermore, Martin
- 512. Livermore, Mrs. Martin
- 645. Livermore, Rachel E.

- 393. Lombard, Mrs. Miranda K.
- 570. Lombard, James K.
- 26. Loomer, Widow Lucy
- 145. Loomis, Abigail
- 152. Loomis, Roxanna
- 166. Loomis, Widow Mary
- 300. Loomis, Cynthia
- 379. Loomis, Mrs. Nancy P.
- 804. Loring, Fanny A.
- 526. Loveland, Samuel
- 490. Loveland, Mrs. Samuel
- 527. Loveland, Mrs. Samuel
- 643. Loveland, Sarah J.
- 203. Lyman, Mrs. Isaac
- 230. Lyman, Clarissa
- 658. Lyman, Clark T.
- 659. Lyman, Mrs. C. T.

M

- 587. Mack, J. T.
- 588. Mack, Sarah J.
- 709. Mack, John P.
- 885. Mack, Mrs. J. P.
- 841. Mack, Lyman
- 842. Mack, Mrs. Lyman
- 843. Mack, Mary E.
- 55. Marsh, Deacon Rufus
- 56. Marsh, Mrs. Rufus
- 805. Mason, Mrs. H. A.
- 72. Matthews, Sarah
- 89. Matthews, Thomas
- 99. Matthews, Samuel
- 100. Matthews, Mrs. Samuel
- 787. McAnanny, Samuel
- 854. McAnanny, Samuel
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- 856. McAnanny, Hattie
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- 128. McElwain, Mrs. T.
- 159. McElwain, Melinda

- 160. McElwain, Obadiah
- 182. McElwain, David
- 161. McElwain, Mrs. D.
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- 486. McElwain, George W.
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- 573. Meacham, Mrs. Ambrose
- 574. Meacham, Harriet
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- 960. Mecum, Charles R.
- 961. Mecum, Mrs. C. R.
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